

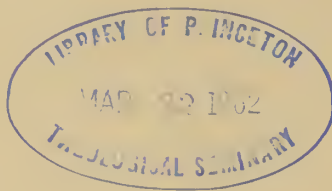
THE CHRONICLE

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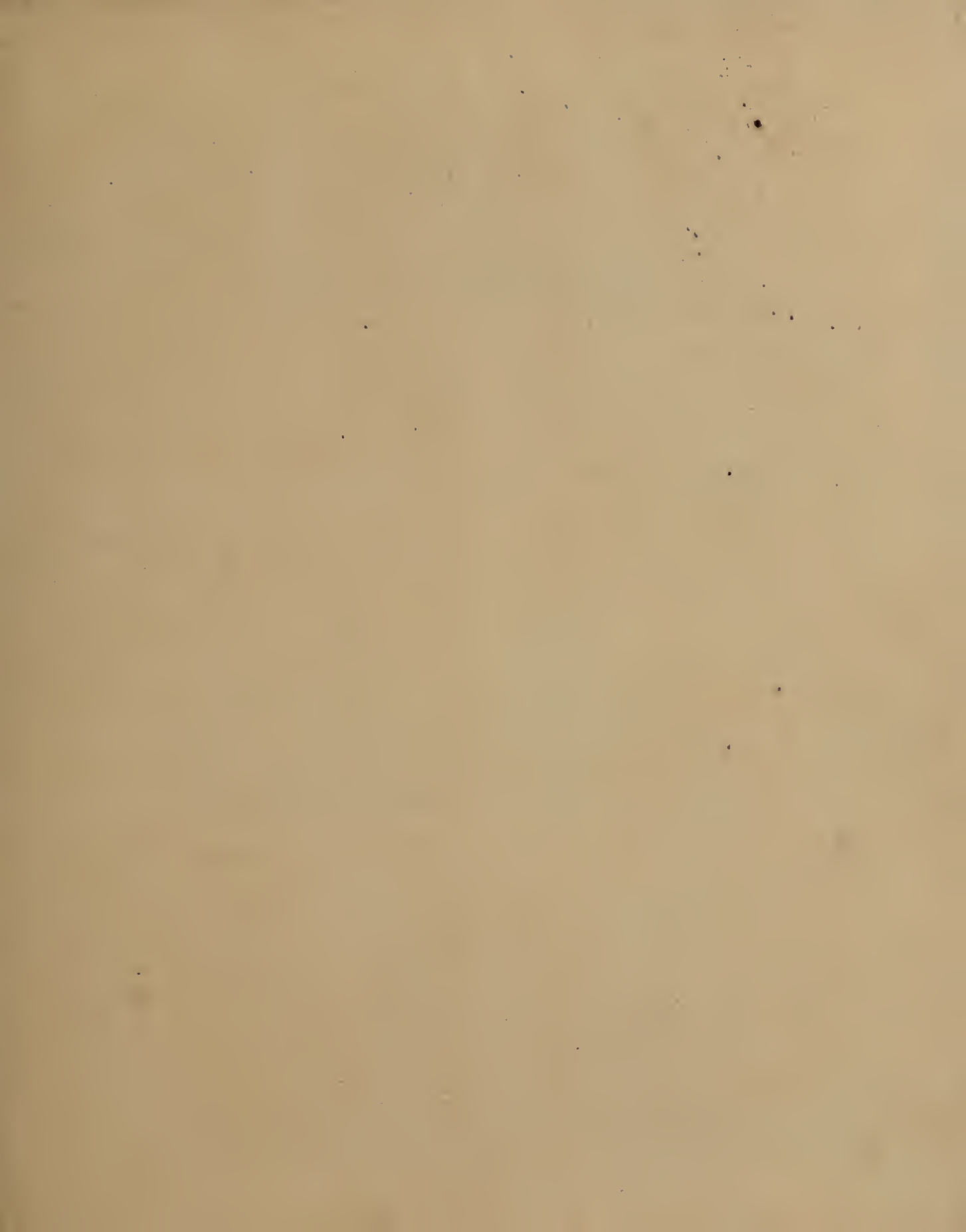


LONDON MISSIONARY SOCIETY

1893



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No. 16.—NEW SERIES.]

APRIL, 1893.

[PRICE ONE PENNY.]

PROPOSED STEAMSHIP FOR THE SOUTH SEA AND NEW GUINEA MISSIONS.

FOR more than twenty-five years the desirability of using steam-power in connection with the Society's Mission-ship in the South Seas has been before the Board of Directors. At first the question was discussed solely in relation to the safety of the ship and passengers. The last *John Williams*, and the one which preceded her, would both have been saved from wreck, if steam-power had been available, when they drifted on to the reefs. As often as the question has arisen it has been answered in the negative, in consequence of the heavy cost of building and maintaining a steamer; but every time the matter has been discussed it has been seen that the reasons for change were becoming more numerous and more weighty, and that a change would have to be made some day.

The Directors have at length resolved that in the interests of the Society's work the change must be made without further delay. It has been decided to construct a steamer suitable for the work, and an appeal is to be made to the young people who have provided the previous ships, and who year by year supply the funds for their maintenance, to undertake the serious task of providing this new ship, as their special share in the Forward Movement of the Society. The cost of building the

vessel will be not less than £16,000, and the annual expenditure for her maintenance will require an addition of fully £1,500 to the sum at present raised by the New Year's Offering.

Since the question was first mooted, great changes have taken place in the South Sea Missions of the Society, which make more regular, more frequent, and more reliable communication between the different parts of the Mission indispensable. (1) There are a far larger number of Europeans in the South Pacific; regular lines of steamers now communicate between Australia or New Zealand and the chief ports in the South Seas; and traders visit or are settled upon most of the smaller islands, on which mission work is being prosecuted by the labours of native evangelists. The social and moral changes introduced into the islands by this increased contact with Europeans have increased the cares of the missionaries, and have made the necessity for wise and faithful supervision of the churches more urgent. This is especially true of the work in the Gilbert and Ellice groups of islands, which have hitherto formed the great mission-field of the Samoan churches, and also in the islands which are the out-stations of the Hervey Islands Mission. Hitherto, with the aid of a sailing vessel, it has only been possible to visit the Gilbert and Ellice groups once a year, whilst the out-stations of the Hervey group

have frequently been left for two years without a visit. The dangers to sailing vessels from reefs and strong currents are so serious, and the time taken on the voyage is so great, that these visits have to be cut down to the narrowest limits. Consequently the work of supervision is most imperfectly and unsatisfactorily done.

(2) Since the question of steam communication in the South Seas was first mooted, the Society's sphere of operations has been both contracted and enlarged. It has been contracted by withdrawal from the Society Islands, but a new mission has been commenced in New Guinea, which already bids fair to be more extensive and more important than all the other South Sea Missions combined. It extends over more than 1,000 miles of coast, and employs upwards of seventy native evangelists from the Loyalty Islands, Samoan Islands, and the Hervey Islands. Owing to the conditions of life in New Guinea, these native missionaries, in common with their English brethren, have to depend for food and clothing mainly upon imported supplies, which are brought from Australia. Ever since the Mission was commenced, the necessity for some means of frequent communication with Australia, and also between the different parts of the widely separated mission districts, has been felt, and a mission vessel has been maintained specially for this work, as it was impossible for the *John Williams* to do what was required. Here, also, the inadequacy of a sailing vessel has been continually felt. The navigation is in many parts very intricate and full of danger. Strong head-winds impede the course of a sailing vessel to such an extent as to make her voyages often very uncertain. Not infrequently complaints have reached the Society from officers commanding men-of-war that, on visiting out-stations, they have found the native teacher reduced to great extremities, because his supplies were long overdue. In other cases, the lack of efficient means of supervision has resulted in even more serious trouble, and the missionaries of New Guinea have repeatedly urged upon the Directors the necessity for placing a steamer at their disposal during some portion of the year in order that this necessary work might be properly performed.

(3) As the work of evangelising New Guinea has, up to the present, been almost entirely done by means of South Sea Island evangelists, and as the need for their help is likely to continue for a long time to

come, it is of great importance that means of regular and direct communication between the islands and New Guinea should be provided. Hitherto it has been necessary to take native teachers round by Sydney, and to send them up the coast to New Guinea from thence. They have also had to return to the islands by the same circuitous route. Many disadvantages attach to this arrangement, which becomes more unsatisfactory in proportion to the number who have to travel to and fro. The only means by which the need can be satisfactorily met will be by the provision of steam communication. A steam vessel of suitable size and speed will be able to make two complete voyages in the year to the South Sea Missions, from the South Sea Missions to New Guinea, along the New Guinea coast and back to Australia, whereas the *John Williams* is not able satisfactorily to make one such trip in the course of the year. The immense addition to the effective work of the Mission which will thus be provided by a steamer seems fully to justify the heavy additional cost required for her completion and her maintenance.

It is hoped that the vessel will be constructed during the coming summer, so as to be able to commence her work early in 1894.

R. WARDLAW THOMPSON.



FROM THE HOME SECRETARY.

FINANCIAL.—Up to Saturday, March 11th. we had received on the Self-Denial Account £5,709, including belated contributions from 1892. At the end of February the balance against the Society was £39,584, compared with £33,142 at the corresponding date last year. We expect to receive £47,000 during March, and to spend about £14,000, so that we shall have, if this estimate be correct, £33,000 to set off against £39,584, which looks like beginning the new year with an adverse balance.

THE time has just arrived for the children to take their share in our Forward Movement. The decision of the Board to build a new steamship, and to appeal to the young people of the

churches and Sunday-schools to raise the £15,000 required, will be a great satisfaction to our young friends. The mere mention of a ship charms young folks, and many older ones as well. I heard the other day of one of our collectors for the New Year's Offering, who was more than seventy years of age, and very feeble, but doing the work of collecting with very great pleasure. "She attaches," wrote my informant, "the highest value to the prize-books, of which she has several. They have served in her case, as in so many others, to feed the flame of her knowledge and love of missions."

ONE point in connection with this appeal I should like to make clear from the outset. It is not intended that the children in Sunday-schools should have all the honour of building the ship, but the appeal is distinctly to the young people of the churches and Sunday-schools. There are a great many children in the churches who are not Sunday-school scholars; we want their help.

SPEAKING of Sunday-schools leads me to ask why our friends continue to use the missionary boxes for collecting Sunday by Sunday in their classes? A far better plan is to have missionary bags or envelopes which can be readily emptied by some duly appointed treasurer every Sunday, and returned to the teacher, with particulars of the last contribution. The contributions from the various classes should be read to the school monthly or quarterly, as by this means much additional interest is evoked. Another advantage is that the peril of keeping money-boxes on the premises is avoided.

THE following extracts from letters on the Self-Denial Week may be of interest:—

"I have given the value of eggs laid by my hens during the Self-Denial Week. Forty-six eggs at 1½d. = 6s. 8½d."

"The poorer took the matter up well, and much better than those who fare well (if not sumptuously) every day. A little girl of very poor parents brought me sixteen farthings she had saved, and many of the amounts represent, I am sure, true self-denial. My own family of ten took it up loyally. We turned vegetarians and ignored tea, &c., the result being a saving of 24s."

"The native Christians of Mirzapur have contributed Rs.17.18.3, and the English congregation Rs.81.10. This contribution from the native Christians, considering their number and poverty, is a big, liberal one. The orphan children generously gave up their pocket money so that they, too, might show their interest in the work. The older girls, who are learning how to make lace, receive a little for what they do, and they gave back part of what they had earned."

"I have pleasure in forwarding you £1 13s. Self-Denial contributions from the Murshidabad district Christians, three shillings more than our last year's contribution."

"From the Training Institute at Booty you will receive Rs.6.4, which our students have sent to the treasurer as their willing contribution to the Self-Denial Fund. This small sum has been gained by the actual giving up of necessaries, as they have no luxuries, but the very giving up is a great pleasure to them; but their only regret is that they cannot send more to the Fund."

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

ONCE more the pressure of official and other interesting matter has necessitated additional pages. There is one satisfaction in issuing enlarged numbers of the CHRONICLE; readers always heartily welcome them, and take care to let me know that they thoroughly approve of the special number.

MISSIONARY Parliaments seem to be much to the fore just now, especially in connection with Young Men's Christian Associations; and, notwithstanding their somewhat fanciful name and method, they seem to promise well, and ought to awaken increased interest in missions among young men. During the last few weeks many letters have reached the Mission House, announcing the establishment of such Parliaments, and asking for information about certain fields of labour. Anything that will direct the thoughts of intelligent and earnest Christians to foreign mission work deserves a hearty welcome from all who love that work.

BUT it will be well for those responsible for inaugurating this movement to caution the young fellows against the supposition that there is any "royal road to learning" the facts of missions more than to any other knowledge, and that information obtained in a haphazard fashion is not likely to be of much worth, or very accurate. Some of our correspondents have betrayed the crudest conceptions of the task they have undertaken; others have apparently written under the impression that their responsibility in undertaking to represent a certain field of missionary labour can best be discharged by shifting it on to the shoulders of the secretaries of missionary societies.

No; the right way to go to work is to master for oneself the geography, character, and history of the field; to grind away in making oneself thoroughly acquainted with the country, the people, and the story of the Mission from its commencement downwards. Only then will speakers be in a position to worthily represent that field, or be able to give information worth the hearing. By all means seek guidance from missionary societies as to the best books to be read (I shall always be willing to aid in giving such guidance), but let every member of a missionary parliament remember that it is only by dint of hard work that he can discharge his duty.

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, February 28th, 1893. — Rev. W. ROBERTS, B.A., in the Chair. Number of Directors present, 80.

After lengthened discussion, the following important resolution was adopted:—

"That in the judgment of the Directors, the time has now arrived when, without further delay, a steamer should be substituted for the present sailing barque, *John Williams*, to perform the service of communication between the various

missions of the Society in the South Seas and in New Guinea. That the Sydney Committee be thanked for the careful and valuable report presented by them on the conditions of this service, and on the character of the vessel required for its performance, and that Mr. G. S. Goodwin, of Liverpool, be asked to prepare detailed plans and specifications on the lines already suggested by him, with a view to the construction during the present year of a full-powered steamer, provided with masts and sails of such dimensions that she may be used under sail alone whenever it is found expedient to do so."

The Rev. Mark H. Wilson, late of the Canton Mission, was appointed to be the minister of the Peulton Church, Kafirland, in succession to the late Rev. R. Birt; the native church undertaking his support.

The immediate return to England of the Rev. H. and Mrs. Williams, of Molepolole, South Africa, on medical certificate, was sanctioned.

The Board agreed to a proposal from the Committee of the Queensland Auxiliary that £75 of the annual contributions from that Auxiliary to the Society be appropriated towards the expense of a mission which the Queensland Committee propose to establish among the South Sea Islanders working on plantations on the Burdekin River.

The Foreign Secretary having drawn the attention of the Board to statements made about missionaries connected with the London Missionary Society who were attending the late Decennial Conference at Bombay, owing to the withdrawal on a point of order of a resolution that had been carried by an overwhelming majority in the Conference, against the legalisation of vice, a sub-committee of Directors was appointed to prepare a resolution on the subject.

Board Meeting, March 14th, 1893.—Rev. W. ROBERTS, B.A., in the Chair. Number of Directors present, 69.

Upon their introduction by the Foreign Secretary, the Board met the Rev. J. Knowles, of Pareychaley, Travancore, who had returned home out of the usual course owing to the serious condition of Mrs. Knowles' health, and the Rev. W. C. Willoughby, who is about to leave for Palapye, South Africa.

After very careful deliberation by a Special Committee and the Board, the following resolutions were adopted on the question of the ordination of missionaries:—

(1) "That the Board re-affirm, in view of the fundamental principles of the Society, the freedom of the native Christian churches which are in a position to choose and support their own pastors, to adopt such rules for church government and for ministerial position and duty as they may arrive at under the guidance of the Spirit of God from their own study of God's Word.

(2) "That, as in the view of the Board the spiritual benefit of the ordinances of the Church does not depend upon either the ecclesiastical position or the special training of the person presiding at their administration, but upon the personal relation of the participants to Christ, the Directors are unable to recognise any form of ordination as conferring upon some of the missionaries of the Society a right and place in relation to these ordinances which are not accorded to all. That as all who have been appointed by the Society for mission work are chosen

in the belief that they have spiritual fitness, and that they have been chosen of God to be His messengers to the heathen, the Directors regard them all as alike eligible to take any and every part in the service and work of the Mission which opportunity or need may require, and which they may be personally fitted to undertake.

(3) "That subject to the maintenance of the spirit of the foregoing resolutions, the missionaries in each district shall be left free to make such arrangements for the Church order of the Christian communities still under their control as shall be dictated by their own views of ecclesiastical government.

(4) "That arrangements shall be made that every missionary before going out to the field shall be set apart to the work of Christ among the heathen by some special service."

On the recommendation of the Funds and Agency Committee, who had met specially to consider the best method of raising the £15,000 required for the new steamship for the South Sea Mission, it was decided that the funds should not be drawn from the ordinary income of the Society, but be raised by a special effort, and that an appeal be issued to young people of the churches and schools, "every contributor of 2s. 6d. to be entitled to receive a special share certificate, and every Sunday-school whose scholars together raise £10 to be presented with a chromo-lithograph of the proposed vessel."

The Home Secretary read a letter from the Rev. W. J. Woods, B.A., stating that the committee of the Congregational Union of England and Wales had made a grant of £250 to the funds of the Society. The Board passed a resolution thanking the Union for their generous donation.

The following offers of service were accepted:—Rev. W. D. Osborne, pastor of the Congregational Church at Tutbury, Staffs; Mr. H. Morris, of Cheshunt College; and Miss E. L. Hargreave, deaconess of Carr's Lane Church, Birmingham. Mr. Osborne was appointed to labour in the Travancore Mission, at the new station to be formed between Trevandrum and Quilon. The Rev. D. T. Murray was appointed to the Tientsin Mission; Mr. J. H. Holmes, of Western College, was appointed to Salem, South India; Miss M. E. Roberts was appointed to the Chi Chou Mission, North China; and Miss Wells, who is already assisting her brother at Canton, was appointed to work among the women in that city.

On the motion of the Foreign Secretary, the Board passed a resolution of sympathy with the family of the late Mr. J. B. Williams, of Birmingham, formerly an active Director of the Society.

The Directors heard with much satisfaction of the offer of Mr. Agnew (son of Sir A. N. Agnew, Bart., of Wigtownshire), who has recently resigned his commission in the East Kent regiment, and returned to India, with a view to doing missionary work at his own charges, to co-operate with the Almora Mission in the opening up of mission work among the Bhotiyas.

It was decided to transfer the Rev. T. W. Pearce from the Canton Mission to the Mission in Hong Kong, with a view to relieving Dr. Chalmers at the close of the present year.

The proposed return of the Rev. G. H. Bondfield from Hong Kong to England on furlough, at the close of the present year, was sanctioned; also the return of the Rev. S. E. Meech, of Peking, during the present spring, instead of next autumn, in consequence of the state of Mrs. Meech's health.



BY REV. J. J. K. HUTCHIN, RAROTONGA.

THE Hervey Islands are situated in the South Pacific Ocean, between the 19th and 22nd parallels of south latitude, and the 157th and 160th meridians of west longitude. They are seven in number, and are named as follows:—Rarotonga, with a population of 1,900; Mangaia, with a population of 1,900; Aitutaki, with a population of 1,500; Atiu, with a population of 700; Mauke, with a population of 470; Mitiaro, with a population of 196; and Manuae, inhabited by a few natives of Aitutaki. Aitutaki, the most northerly island of the group, is situated in $18^{\circ} 54'$ S.L.; Mangaia, the most southerly, in $21^{\circ} 57'$ S.L.; Rarotonga, the most westerly, is in 160° W.L.; and Mauke, the most easterly, is in 157° W.L. Rarotonga and Mangaia are the two largest islands of the group, Rarotonga being twenty-five miles in circumference, and Mangaia is somewhat larger than Rarotonga. These islands are somewhat isolated from each other and from the outer world, the nearest point of civilisation being the city of Auckland, in New Zealand, which is 1,700 miles distant from Rarotonga.

The smallest islets were the first which were discovered by the European. In 1773, Captain Cook touched at the atoll of Manuae, and he named the two islets, which compose the atoll, the Hervey Islands, in honour of Captain Hervey, R.N., at that time the First Lord of the Admiralty. In the course of time, this name was applied to the whole group;

but, of late years, it has been the custom, in official documents, to call them the Cook's Group.

THE FOUR NORTHERN ISLANDS.

In addition to the seven islands of the group proper, four other islands are included in our mission district—lands which lie far to the north of our group, but whose inhabitants are connected with our people by traditions, race, and language.

Penhryn's Island, or Tongareva, as the natives call it, is 760 miles north of Rarotonga, with a population of 350 people. Humphrey's Island, or Manihiki, is 654 miles north by west of Rarotonga, with a population of 560. Rierson Island, or Rakaanga, is 23 miles north of Manihiki, with a population of 400, who are of the same stock as the Manihikians. Danger Island, or Bukabuka, is 710 miles north-west by west of Rarotonga, with a population of 500. We visit these islands for the purposes of Christian work, as often as possible, on your missionary vessel, the *John Williams*.

DECREASE OF THE POPULATION.

The population of these eleven islands only amounts to 8,500 people, in round numbers. There has been a sad decrease in the population during the last seventy years. Especially is this true of the largest islands of the Hervey

Group proper. When John Williams rediscovered Rarotonga, he estimated the population at from 6,000 to 7,000; now, alas, there are only 1,900 people. There are various causes which have produced this sad decrease, such as severe epidemics, immorality, intoxicating liquor, and the careless use of European clothing.

DESCRIPTION OF THE PEOPLE.

The people are of Malay origin, with some slight mixture of the Papuan element, as seen in the frizzly hair, darker skin, and full beards of some of the natives. They are of a copper colour, and have regular features, though somewhat largely developed, and long, straight hair. They are a tall, athletic race, capable of great endurance of hunger and fatigue, but soon collapse in severe illness.

I enclose a photograph of three Rarotongan chiefs, taken on their visit to Auckland a few years ago. The chief standing up is named Te pou o te rangi, and is a grandson of the chief Te pou who befriended the first native teachers, and whose portrait you see as a frontispiece to Williams' "Missionary Enterprises." He belongs to the Makea family, which is the reigning family of the Island. He has been appointed by the Government of the Cook's Federation to the office of Supreme Judge. He is a man of considerable ability and progressive ideas. The chief sitting down on the left-hand side of the photo is named Teruarau. He is what is called a "mataiapo"—that is, an independent landed proprietor, somewhat analogous to the "Baron" of feudal times. He is also a deacon of our church at Avarua. The chief on the right-hand side of the photo is named Katea. He



RAROTONGA FROM THE SEA.

They have many good qualities, also some bad ones, like the rest of us. They are a cheerful race, fond of a joke, and bubbling over with laughter. Life to them is full of comedy, and has but little tragedy. Their environment is a pleasant one, and hence, to some extent, their happy disposition. The soil is fertile, the tenure of land is easy, where rent is paid, and relatives are very kind and helpful to each other. These causes tend to produce a uniform standard of comfort. I am glad to say we have none of those glaring contrasts of great riches on the one hand, and extreme poverty on the other, which painfully meet us on every hand in professedly Christian countries. The rights of women are respected; especially is this the case in Rarotonga, where the husband has frequently to find the meal and cook it too. We need no lectures on women's rights out there, as they have been long since granted. They are an intelligent race,

also is a "mataiapo." His father, named Anguna, was a deacon of the church, the beloved and trusted adviser of every missionary from Mr. Buzacott, or Barakoti, to your present representative.

MECHANICAL APTITUDE OF THE NATIVES.

The natives of our group have considerable mechanical ability. Many of their houses are built of the coral stone, and plastered over with lime; others have purchased timber from the merchants and have built themselves wooden houses after the Colonial style. They also make capital whale boats; and the people of Ngatangia, a settlement on the east end of Rarotonga, have built themselves a vessel of 100 tons burden, under the supervision of a native architect. It would be well also to give you the testimony of outsiders as to the present material condition of our people.

In 1885 a delegation from the Auckland Chamber of Commerce visited Tonga, Samoa, Tahiti, and Rarotonga. They were commissioned to report to the Auckland Chamber on the products, population, and commerce of those islands, and in their published report are found these remarks concerning the people of Rarotonga: "The natives show a higher degree of industry, and a more ready adaptability to European manners and clothing, than those of any of the other groups visited."

INDIAN MISSIONARY STATISTICS AND WOMAN'S WORK.

IT has been said: "Man may possess the authority, but woman has the power"; and this is in a measure true in India as elsewhere. Religious sanction and social custom have combined to make our Indian sister's nominal position little better than that of slavery, and yet her influence is real and powerful. Uncrowned, she yet often rules, and



(MRS. HUTCHIN).

RAROTONGAN PORTRAITS.

(REV. J. J. K. HUTCHIN.)

EXPORTS AND IMPORTS.

The exports and imports of the group amounted in the year 1890 to £50,541, and the greater part of the trade is done with New Zealand. The exports are cotton, coffee, copra, lime juice, oranges, pine apples, cocoa nuts, bananas, arrowroot, maize, pearl shell, &c.; and the imports are cotton, woollen, and silk goods, prints, hardware, flour, biscuits, tinned meats, salt beef in barrels, butter, &c.

Missionary work has been the pioneer and helper of legitimate commerce; and we trust that the natives will become more thrifty and industrious, and that a greater trade will be done with them in such articles as will be to their benefit.

is destined to play an important part in the fashioning of the future religious history of India.

The difficulties of bringing such religious influences as are common in England to bear upon the hearts and lives of the women of India are very great. Only the women of the so-called lower castes are allowed to appear in public, and comparatively few of these are found among the groups of listeners surrounding the street and village preacher. If the women and girls of India are to be evangelised, the work must be achieved by women, and Christian women in England are realising their opportunity, and nobly responding to it. The fairest flower of missionary enthusiasm during

the last twenty years is the willingness, even eagerness, of women whose hearts Christ has touched to go out and labour among their oppressed sisters in India and China and elsewhere, and the devotion and faithfulness with which they carry on their very difficult work.

From 1881 to 1890 rapid strides were made in this work among the women and girls of India. Foreign and Eurasian workers increased 48 per cent, female native Christian teachers and visitors 99 per cent. (male native preachers had only increased 45 per cent.), and the number of scholars in schools and zenanas had gone up 83 per cent.

The following table presents the main facts, indicating the general progress, and shows the part taken in it by some of the leading societies :-

WOMEN'S WORK IN INDIA, 1881-1890.

	FOREIGN AND EURASIAN WORKERS.		NATIVE CHRISTIAN WORKERS.		SCHOOL PUPILS.		ZENANA PUPILS.	
	1881.	1890.	1881.	1890.	1881.	1890.	1881.	1890.
Total of all Societies	479	711	1,643	3,278	40,897	62,414	9,132	32,659
L.M.S.	18	23	119	214	4,769	7,867	610	2,436
Baptist M.S. . .	29	50	57	124	768	1,790	759	1,299
C.M.S.	81	191	456	858	10,518	11,146	1,454	3,698
S.P.G.	35	32	156	127	4,748	3,913	834	663
Wesleyan M.S.	7	28	69	185	3,221	6,582	256	2,192
American Episcopal Methodist M.S.	49	85	98	431	2,416	5,106	1,416	12,666

From the above table it will be seen that of the six societies mentioned our L.M.S. had the smallest European staff, but stands third on the list as regards the number of native Christian workers, second in the number of school pupils under instruction, and third in Zenana pupils. Thus, while the Congregational churches have been less liberal than some others in their gifts of labourers, the L.M.S. has taken more than its share of the progressive work.

The enormous number of the Zenana pupils given in connection with the American Episcopal Methodists demands some explanation. The only one I can suggest is this. In houses that are visited, there are not only women who are under regular and constant instruction in reading, &c., but many others gather together with more or less regularity to listen to the religious teaching and the singing of Christian hymns; other houses are visited simply for religious conversation. These women, who in this way receive religious instruction, are in a very real and true sense "pupils," and are, I conclude, called so by the American Episcopal Methodists; but probably other societies confine the word to those who are being taught to read, &c., not numbering in their returns the many others who are being brought under religious influences. This attempted explanation seems the more probable from the fact that the

American Episcopal Methodists report 6,153 houses visited, and 12,666 pupils—i.e., two pupils in each house; the L.M.S. give 4,816 houses, and only 2,436 pupils—i.e., only one pupil in each two houses visited.

Looking at the work as a whole—a work which is one of the more modern developments of missionary effort—it must be felt that as its importance can hardly be over-estimated, so its progress is as satisfactory as any which Indian Missions have to record.

The circumstances and conditions of woman's position in India are such that here, perhaps far more than in any other department of missionary effort, it is not only difficult, but impossible, to gauge the measure of success by statistical tables. We do well to remind ourselves of some wise words of the late Rev. Charles Stanford, that for complete statistics we should need "not only statistics of conversion, but statistics of edification, statistics of love, statistics of humility, statistics of secret prayer . . . statistics showing the shining sheaves of a harvest a hundred years to come."
EDWIN GREAVES.



AMOY FORWARD MOVEMENT TO TING-CHIU.

WE want to say something about the new work God gave us to do at the commencement of this year—a work that was started and carried on in the spirit of united and earnest prayer. We take it that one of the greatest blessings God has granted us is to be allowed to launch out into this extensive, needy, and prepared field. We could not say that all these souls in Ting-chiu region were consciously hungering for the good news, for they had never heard of it; but we could say that there was a multitude as needy and as sorrowful and as shepherdless as those over whom the Saviour yearned when He urged upon His disciples: "The harvest truly is plenteous," &c.

We now want to state a few facts as to what God has done through His servants. At the outset, when the men had volunteered for service, we sent them in apostolic order, two and two. We had settled to establish ourselves in five counties, and actually got possession of the county towns; but, after a temporary success, we were met by a great persecution that scattered our little bands and threatened to shut the door fast against us. We were thrust out of our houses, expelled from the counties, and our men sent straggling about not knowing what to do. Appeals to officials availed nothing, for the literati and mandarins leagued themselves against us and our work for Christ. Indeed, there was no help in man.

Frustrated thus at every step, we unitedly cried to God for His comfort and aid. Our native pastor, Chiu, who has behaved heroically in heading and carrying out the campaigns, and who has passed through more than anyone else

of trial and suffering, went to and fro seeking justice and protection.

Up to this time, all before us was chaos; but, out of the chaos, our Heavenly Father is more and more evolving order, and we are rejoicing in the formation of centres, which, perhaps, are more natural than those we previously attempted.

It must be borne in mind that we are yet only at the first year, and the work is essentially that of pioneering, learning the language, winning the confidence of the people, healing their sicknesses, distributing Scriptures and tracts, and showing in every way that we have come as men of peace to do them good.

When our brethren were obliged to obey the command of Christ, and, being driven out of one place, fled to another, Providence so determined it that, in their flight, they met with something that changed their course. Twelve miles from the centre of disaffection, when staying in an inn, our discouraged friends found themselves able to relieve a man from an eye affection. Gratitude filled his heart, and he told his friends far and wide about the goodness of his benefactors. Through this happy incident a new centre was made, and crowds came with their various ailments.

Nor are we without evidence that the Spirit of God has inclined men to Himself. Here and there are those who were distressed at our expulsion. Others, again, are placing themselves under instruction, and a man of B.A. degree has offered to teach a school. This means both friendship and courage.

Seeing the Lord has led us thus far, and crowned our imperfect efforts with some measure of success, we are going on with renewed faith and stronger resolution; and we believe that, as in the past the wherewithal has been forthcoming, both from foreign and native sources, so it will be in the future; and we would have you know that some hundreds of dollars raised for this Forward Movement are *native* contributions.

The extent of this field brings us to the border of the adjoining province, Kiang-si, from which there is water-way straight on to Hankow, the heart of the Empire; and some of us cherish the hope in the near future to go straight through to our Hankow Mission.

Another evidence that God is encouraging us in this vast undertaking is, that our Society have gone out of their way to promise medical and clerical missionaries to occupy this unevangelised prefecture of eight counties.

Our policy from the commencement has been against asking for assistance, believing that, as our friends grasp the situation, the needed help will be given. Those who may not be able to help in any other way will, we are sure, gladly give us their prayerful sympathy.

J. SADLER.
R. M. ROSS.

THE SHORTEST PATH TO THOSE WE LOVE.

"I HAVE a 'fellow-worker unto the Kingdom of God,'" once wrote Mr. C. S. Robinson in the *Sunday School Times*, "who on one occasion long ago, when I was abroad, sent me a letter with a large triangle traced across the sheet. At the top of it he wrote the words 'the mercy-seat'; between the two diverging side-lines he drew a rough, wavy mark which he meant for the ocean; and then he wrote his initials at one angle and mine at the other. That was his quaint way of showing that the shortest path to those we love is *via* the throne where our faithful High Priest sits to receive our prayers."

A striking illustration of the truth of the foregoing has just come to hand from the Rev. Jonathan Lees, of Tientsin, who says:—

"There is a great deal to be thankful for in the present state of the work here. There has been a very interesting development of life at the City Chapel, where, owing to various causes, things have long been at a low ebb. Mainly through the devotedness of the young preacher, and his success in getting the voluntary help of some of the members, there have been quite a number of inquirers lately, of whom some dozen or more have been baptized, and the meetings of the church have been well attended. The like is true of the work in the Hospital this autumn. We have had some extremely interesting cases of hopeful conversion, and there has been, the brethren say, a very marked willingness to learn among the patients generally. From Miss Winterbotham's class of women also several have been recently received. Hardly a week passes without some incident being reported which shows that in many ways, some difficult to understand, the Gospel is making its way among the people.

"It is very significant, by the way, that there is a growing disposition to link success here with prayer at home. It is known that at least one large gathering of poor women in England are praying constantly for their yet poorer sisters in Tientsin. Dr. Roberts connects the conversions in the Hospital with special meetings for prayer on its behalf held among some Welsh colliers. And there seems reason to trace the revival in our Ku-lou-hsi Chapel to the *daily* prayers of a friend, who, having been here, knows the peculiar difficulties of the place, but who is now far away. There is a solidarity in the work of the church which we too faintly recognise. 'One in *Him*.' The share of those in mission work who cannot themselves leave home is much larger than many imagine. We depend upon them for what is far more precious than money. I imagine that the near future has in store both for the Church and the world revelations of the immanence of Christ in His people the world over which will be worth whole libraries of apologetics. May the Lord hasten the day."



A RESCUE AND PREVENTIVE AND CONVERTS' HOME WANTED AT COIMBATORE.

MISS BOUNSALL has made a strong appeal to the Foreign Secretary for a colleague, in which she says:—

"Had I the funds to employ more Bible-women I could speedily find work for them. I am frequently importuned to employ more in out-stations. Sometimes I know the motive in the application is a desire that some relative may get the work and the pay—at least, this is a motive; nevertheless, I know well there are abundant openings for work in many parts, and in some there are women available, who could generally be employed on a small salary.

"It is difficult to superintend them in the district. I go around when I can, but that is seldom. It takes about a week for me to visit the four stations where I have women at work, and it is getting increasingly difficult for me to be so long away from headquarters.

"But it would be different if I could have women at work at Mettapollium. It is a large town, large enough for three or four women to find full employment, and I could go for the day, say once a month, and superintend easily.

"I have tried again and again to induce the women of the congregation there, and here also, to undertake voluntary work, but so far with poor success; but I do not despair of realising something in the end, only it needs constant pegging away.

"You know I have begun the Boarding Home, and I feel increasingly what I felt in Madras, that the great thing is to be with the girls out of school hours. Oh, how I do wish I could devote myself more to them, be out and in with them, encourage them in their house work, join in their play, have meetings for them, take them to meetings, introduce them to various kinds of Christian work—but I simply cannot. In that way alone can we hope to develop a high type of Christian womanhood. And the younger we get the children, and the more completely they are under the constant personal influence of a European lady, the better. Moreover, I see now more clearly than I did in Madras that to wield the best influence possible one *must* have a good command of the vernacular.

"Moreover, not only the women and girls in the Home,

but the rest of the Christian women pay for effort and work among them. I wish I could devote more time to visiting them; then I am sure they would come out better to the meetings we hold or wish to hold for their benefit, and spiritual life and effort for the good of others would be stimulated.

"I cannot give so satisfactory an account as I should like to do of the sewing class; but then I feel that I am only tinkering at it. It needs capital and business tact and knowledge, as well as some arrangement by which it need not be suspended when I am away, to give it stability. If I could always supply the women with as much work as they could do, I should have more and more regular attendants, and I could hold it out as a means of livelihood to would-be converts or to women in need of work, to save them from danger or to give them independence among our pupils.

"Only to-day one of my Bible-women told me of two pupils, dancing girls, who have for some time been in a very hopeful state of mind (Naga and Cunjeram, whom I have mentioned in the report), who would like to give up their present mode of life, but cannot tell how to maintain themselves. I wish we had something analogous to Miss Budden's Home, small rooms where they could live and cook for themselves, but under our supervision, and some industry by which they could support themselves. It would be a sort of rescue and preventive and converts' home, and though at first it might have but few inmates, I am sure, as it became known, it would be a great means of good, and those who might enter as heathen, and perhaps with no thought of becoming Christians, would, in the atmosphere we should hope to maintain, be sure, I think, in time to yield. It would be a great comfort and joy to me if there were the prospect of starting such a home on a permanent basis. It might, I think, with advantage be combined with the sewing class, and the two might be under the same lady as the Boarding Home, which it would be well to keep distinct; and the same lady might with advantage undertake meetings for the Christian women, and thus keep herself in touch with the congregation. All this would be quite one person's work to do well; indeed, some would say it is more than one can really do; but I think it might be done."

AN ADVENTUROUS JOURNEY IN THE GULF OF PAPUA.

BY THE REV. JAMES CHALMERS, F.R.G.S.

(Continued from page 57.)

AFTER breakfast—mine was a very light one—we had service and then to canoe. Most of the pig was brought into the canoe in baskets made of cocoa-nut leaves. Ipai soon followed, saying he wanted a tomahawk. Asking him what for, he said for another pig which the chief's son, Koivi, wanted us to have. The tomahawk I got for him, but the pig I would not have. I gave orders to move off, but we were not only hemmed in with canoes, but held fast by many hands. No use saying anything, the excitement was too great, and I felt sure

A VERY LITTLE SPARK WOULD CAUSE A FEARFUL CATASTROPHE.

Vaaburi had been chewing betel so much that I could get little help from him. All my boys were particularly frightened, and the Maipuans hung their heads. Ipai looked very glum. Grasping the situation at last—that Koivi was ashamed to let us go without a pig—I told the interpreter to say that I hoped to be back, and with a steamer, in six moons, and the pig should wait till then. There was a lull, and we were moving away, but again were closed in and held fast. A loud shout and a rattling of arrows, and I began to think things were growing unpleasant. The tomahawk I had given to Ipai was still lying near him, and I saw he was anxiously watching every movement. I was going ashore to get to Koivi, and disarm him, but I was prevented, and then I was told he thought I would not have his present because the pig was a small one, and he was going to kill the biggest he could get in the village. Everywhere it was excitement, but eventually I made myself heard calling for Koivi. Leaving his bows and arrows behind, he came down, and again I told him when the moon came to my wrist (six moons) he was to look out for me, and then we should eat pig; that, perhaps, the Governor, of whom they had heard much during the last few hours, might be before me, and if so he was to have it. I gave him a small present, we clasped hands, the way opened and we got out into mid-stream, surrounded by nearly 100 canoes, large and small, from all quarters. I was sitting looking ahead, when I felt our canoe taken hold of, and a large canoe shooting up on our port side. On looking round, there was Ipai, Koivi's father, handing me a well-fed young live dog, which I took and handed to our Ipai, then picked up the tomahawk, and gave it to the old fellow. In handing me the dog, he said: "You must have something in leaving my village." I assured him again that in six moons I should visit them, and the interpreter explained a steamer to them, telling them not to be afraid when they saw it. The flotilla opened, and we passed out, my boys devoutly hoping I had made up my mind to return. On learning I had not, and

that I meant to go right on, some got ill, others glum, and one poor wretch simply sat down and cried. I suppose they knew their own savage nature better than I did, and were frightened accordingly.

Ukerave is a collection of villages, and, I believe, contains a very large population. I would not suggest teachers for anywhere about here until we can send them New Guineans. It is quite possible, now that there is peace, they may leave the swamps up the river and go down to the mouth, where there is a good position for one or two large villages on land suitable for a teacher, or teachers, to live. The strange thing is that all men, women, and children living in these swamps should look so well and healthy; the children are especially bright and intelligent. The women are scantily clothed, but they are about the most modest I have seen. They remind me of women far inland at the back of Hall Sound, who were as scantily clothed, and like them in modesty. Going down stream after a loud talk, screaming laughter, and a good feed, there is any amount of joking over the pipe, and

ALL ARE NOW BRAVE AS LIONS,

and will go anywhere with Tamate and his hazel stick. I confess that once I thought mischief was brewing, and we might all be slaughtered; and I found Ipai had thought the same. We kept quiet, pretended we were quite careless about getting away, and we trusted them. Only since my last visit have they and Maipua been friendly. Formerly the Maipuans killed many of them, ate them, and hung their heads as trophies in the dubus. The Arai is a splendid stream, and has a fine capacious harbour at the mouth. It was now up one creek and down another for some hours. In one stream we met a canoe with a man and two boys in it. They showed no fear, but came alongside and had a smoke. They were from Kaiburave, whither we were now bound. They gave us cocoa-nuts and sugar-cane, and told us to go on, and they would follow by-and-by with more food. It was easily seen we were now very near the coast, tall mangrove and nipa palms abounding; and soon the water became brackish. We met another canoe with a man and woman, but neither appeared the least afraid. We gave them a present, and sent them on ahead to prepare the people for our arrival. At last, round one great bend, and we are at the first of the Kaiburave villages, Kove, built on a point of land between two salt-water creeks. We pull on and pass another, Kaurave, also on a muddy point between two creeks, and arrive at Aperave, where we are to camp. Crowds everywhere, and my instructions were to stand up, which I did, that I might be seen by all. The chief, Kiro-mia, a fine, gentlemanly man, took me by the hand and led me up the logs to his house, the largest and finest native dwelling I have yet seen in New Guinea. The outer part was given to us; the inner part screened off with blinds, or curtains, such as the Chinese make from bamboo, only Kai-

burave ones are made from the spine of the sago leaf split into strips. This portion of the house was reserved for his wives and daughters. One wife he introduced to us, a kindly woman, in mourning for someone. The sun coming on to me, orders were given immediately to shade well with coconut leaves, that my beautiful complexion might not be destroyed. No one was allowed to crowd on my mat.

As I was anxious to get on to the coast, Kiromia at once gave orders for a canoe, and in about ten minutes they were ready. We had twenty paddlers, a fine, strong-looking lot of fellows, who evidently thought it a capital joke to have

A WHITE MAN ALL TO THEMSELVES.

We pulled down the creek Kaimari about six miles, to the mouth. I felt very thirsty, and wished for a cocoa-nut, and away sprang several men ashore, along the beach, to a grove some distance off, and returned laden. I must not get wet on any account, and three men assist me to land, and Kiromia, the chief, keeps near me wherever I go. This point of land at the mouth on the western side will, I hope, be yet occupied by Kiromia and a party, and a teacher placed with them. In coming down every canoe we saw was hailed, and Tamate and his party expatiated upon, whilst the paddlers would give a shout, and make additional remarks. On returning it was moonlight, and we raced with another large canoe and got beaten; so, youthlike, there was banter and challenge, until Kiromia stopped it, knowing well to what it would lead. During my absence my boys were so frightened they proposed taking a canoe and coming in search of me, as they felt their only safety was near to me. They cooked their pig and their own sago, but would touch no food cooked by others. We had a crowded, excited, noisy audience. I heard at Maipua that they knew all about

THE INTENDED ATTACK ON THE GOVERNOR

last March, and, knowing we were near where the attempt took place, I thought it possible some of them might have been present, but my questions were not supposed to be understood, and I did not press them. Of course they know nothing about the Governor nor Government, having never heard of them. They were well instructed concerning all things east by our interpreter, and were told, had the Governor been killed, or even wounded, none in all the neighbourhood would now be left. The village where the canoes tried to surround the boat, and, if possible, take it, is Vapai, and the chief named Pirika. They had never seen such a thing before, and Ana, a chief sitting near me, says the people were afraid, and thought they would be attacked, so determined to be first. The boat was to be taken and all hands murdered. The firing not only frightened them, but killed two and wounded others, and the canoes had great holes in them. I was short of suitable presents, or I should have gone on to Vapai, and seen Pirika and his people; but I arranged with Kiromia and Ana that they should visit them, and tell all they had heard, which they are sure to do, and

a great deal more added to it. They are to be sure to say that the Kavana (Governor) will again visit them, and they are not to be afraid, but meet him in peace and friendship, when they will find him an excellent friend.

During prayers, they were most respectful, and listened attentively to the interpreter discoursing on God's love. The one God of love staggers them, and that He has told us so in a book is more than they can comprehend. There was a great babel.

OUR SINGING HAD A WONDERFUL CHARM, for we had complete silence, and requests to go on. The note in my diary is as follows:—

"The house is now full, we have had prayers, and have been singing, and truly the savage breast, or lungs, or throat, is soothed, for they are very quiet."

About nine, the audience began to disperse, and on my intimating a desire to turn in, all left except the house folk, and our party.

I then gave the chief my present, gladdening his heart by taking off my shirt and putting it on him. In these trips the wardrobe decreases considerably, and I always return with a much lighter swag than when I start. I asked for his queen-wife, and the lady of the afternoon was brought to me. I gave her a present of various small things, but the most valuable of all in her eyes, and also her husband's, was a small parcel of beads, which they both gloated over for some time. I believe the old fellow was better pleased with his wife's present than the one he received himself. I spread my Malagasee on the outer verandah and was soon asleep. At about 2 a.m. heavy rain awoke me, and I had to go inside. There was still a big fire burning, and earnest conversation going on. At daylight we were all up, and had not long to wait for an audience.

A TEMPLE OF SKULLS.

After breakfast I went in a canoe to the Erabo, or temple, where I was received by Kiromia, and a large number of men sitting down each side of the aisle. The place is full of masks, fetishes, &c.; and hanging on pegs, in each division of the temple, are many human skulls, altogether nearly 400, while lying on the floor, arranged in rows, are crocodiles, pigs, and cassowaries' skulls. At the far end where the temple tapers to only 7 ft. high, and shut off with a screen from the main portion, is the sacred place, where there were twenty of those hideous wicker-work kanibus—homes for the small bat, which inhabits them in hundreds. Of course my people were with me, and I noticed that alongside of our Toaripians (Motumotuans) the people were a shade darker, and alongside our Hall Sound boys, two shades darker. As a whole they are short, although they have some fine specimens of men. The hair is short and tufty, and nowhere did I meet a native with a large frizzy head of hair. I was sorry not to be able to take measurements, but the excitement was too great, and it might have caused trouble. To

the large temple of Aperave there are bridges leading across mud and streams, but the saplings, laid lengthways, are unfastened, and only fit for natives to walk on. When in the temple, they were very anxious to impress me with the greatness of Kiromia and Ana, who are equal, and are "as the sun and moon in splendour." I gave them a picture of my wife to study, and it was amusing to watch them. They turned it all ways, hurriedly from back to front and *vice versa*, up, down, put it aside, then tried it again, but of no use; they could not grasp it, nor did all the explanation of the interpreter help them any. They gave it up and returned it with a

"CAN'T SEE ANY WIFE THERE."

During the day the crowd increased, all pressing near to get a sight of the "white man who brings peace and friendship." About mid-day I was informed that several of my boys were sick, and we were out of water and cocoa-nuts, so had to leave. The farewells were those of sincere friendship. Kiromia helped me down to the canoe, and hundreds of men, women, and children lined the bank. I said good-bye, got on board; Ipai followed with a small bundle of arrows carefully wrapped in his hand. A few words were spoken, and we quietly moved away. Kiromia, dressed in my shirt, standing on a log, weeping and calling out "Kamake, Kamake," and holding his wrist, to intimate I was sure to return in six moons. The crowd gave one long shout—Oh!—and away we went full speed ahead. The moon was small and our light dim, in some places dark. At last the moon set, and we could see but little. At one place all apparently were tired and sleepy, when

THE MAN IN THE BOW GAVE A FEARFUL SCREAM

that startled everybody, and then shouted that he was gone. It turned out he had been nearly asleep, a branch standing across the stream caught him, and he thought it was a crocodile. It caused great merriment, and awoke all hands. It was uncertain crossing the mouths of the large rivers in the dark, it blowing and raining hard, but all were anxious to get on, and we risked everything. Wet and cold, we arrived in early morning on the east point of Port Blomfield, and the crew, tired and wet, landed, lighted fires, and intended sleeping. Having the canoe to myself I made myself comfortable in it, and was nearly off when I was aroused by a big flambeau blazing over me, and Ipai saying: "Kamake, it is going to rain hard, we must make for the village," and I was glad. When going through the village to the eastern side, where Ipai's old temple is, we had to pass several belonging to other chiefs. From each we were challenged, and Ipai always answered, and also gave a short account of our trip. We found the youth I had landed and left behind very much better in every way. I got about two hours' rest, and then up and away, but before we could get to the canoe a pig was killed and put on board. This was done by Ua, a man who travelled in the *Mary* last year, and who has a lively recollec-

tion of the many kindnesses he received. To Apepe we had a company of canoes with eager listeners on board of each, and every canoe we met interviewed us. The home meeting at Apepe was affectionate; all were glad to see us back, and little Kamake spun around, terribly excited. Soon after getting to Ipai's house, he presented the arrows so carefully made fast to the canoe after leaving Kaiburave, saying: "Kamake, these are for the Kavana from Ana of Kaiburave, who was at Vapai and joined Pirika in his attempt to take the boat. Ana is sorry, and sends his submission and desire for peace and friendship. If Pirika knew, he, too, would send his submission, as all are very much afraid, after what they have heard, and are anxious for peace."

A GOOD LAUGH.

When sitting on the verandah, the daughter got so excited and beyond bounds, that the father spoke sharply to her, and she began to cry bitterly. I imitated her, and the crowd standing round did not know what to make of it, until I burst out laughing, and sent all into fits; some threw themselves on the ground and rolled about, others held their sides, not a few rushed off, and Ipai rolled about and dare not look me in the face, tears rolled down his cheeks, and he could do nothing but laugh. He felt very sore after it. A pig and food were cooked and eaten; we got into canoe and paddled away for the Aivei, where we landed on the Orokolo side. Hilarity had gone, and we were all sorry to part from one another. I left Ipai sitting on a log and crying bitterly. Farewells, as long as we could be heard, were shouted, and, in the distance beyond hearing, uplifted hands. I have promised to be with them in six months, and with steam I wonder if the latter is probable?

At Orokolo we spent three days; we nearly came to grief entering the Annie. Spent a day with the teacher and people there; and on coming out of the river, one sea broke aboard that nearly swamped us, certainly a second one would have done, and we should have gone over, but we pulled well out, and then up with sail and stood away for home, where we arrived early on Saturday morning.

ALL WAS NOT WELL AT HOME.

One woman who had a quarrel with her husband, to spite him, hanged herself, and other two wretches had decoyed a boy along the beach, and when some distance from our eastern mission-house, cruelly murdered him with sticks, dug a hole in the sand near a cocoa-nut grove, and buried the body in it. Fortunately, such acts of murder are very infrequent in New Guinea. The boy, an orphan, was missed by relatives and search made, but he could not be found until the younger of the murderers, a lad of fifteen, or thereabout, told his sisters, who told the boy's sister. The relatives wished condign punishment at once, and to kill the murderers according to custom; but order prevailed, and the word of Lahari, a young warrior chief, was listened to, not to kill or quarrel, but to leave it and see what the

Governor will do. This is a wonderful advance in Toaripi in so few years (two or three).

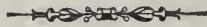
Influenza has been very bad, and there have been many deaths.

ADVANTAGE OF A STEAM LAUNCH.

I am of opinion that with a steam launch we can work the whole district, from Bampton Island to Apepe on the Aivei, without going to sea. The whole head of the Gulf of Papua is simply a delta, with a continuous network of creeks and streams, and with steam it would be easy to go in and out of these. I have had no communication from the outer world since May, and do not know what is doing. It may be the launch is even now being got ready.

Toaripi, September 7th, 1892.

TAMATE.



WALTHAMSTOW HALL.

AN interesting gathering in connection with this school was recently held, when a number of the old pupils met to testify their warm attachment to Miss Unwin. A desire had long been felt by those who had been under her training to give some tangible expression of their warm love and deep gratitude to her. This desire became known through Miss Lillie Saville to Mrs. Scott and other members of the Committee, who gladly fell in with the suggestion to join their young friends. Miss Unwin's known objection to receive any substantial gift made the selection difficult; but she at last consented to receive a clock for the large lecture-hall. Invitations were therefore sent to each member of the Committee and to as many of the old girls who were within reach to meet Miss Unwin at 48, Brook Street, Dr. Pye-Smith having kindly placed his house at the disposal of the visitors. Tea and coffee were provided at four o'clock, and a delightful time was enjoyed in meeting old school-fellows, some of whom had not met since they left Walthamstow Hall. After this they adjourned to another room, where the clock had been placed. It is of very handsome carved oak, on a large bracket, and with a musical striking gong.

Mrs. Pye-Smith, after a few words of welcome, and a very warm expression of earnest appreciation of and attachment to Miss Unwin, presented it to her in the name of the ladies and the old girls conjointly.

Mrs. Joseph Crossley then placed in Miss Unwin's hands a beautiful small brooch, of which she begged her acceptance from the ladies alone, trusting that she would wear it as a constant assurance of their personal attachment; after which, Mrs. Septimus Scott, who had taken much interest and part in all the previous arrangements, fully endorsed, with many kind words, what had already been said.

Miss Hewlett had been expected to be present, and to present the last gift from the girls separately, in the form of a framed reproduction of Burne Jones' "Golden Stairs";

but she was unavoidably unable to do so, through deputation work for the Missionary Society. She wrote, however, saying: "I regret especially not being able to be present, for I should like the opportunity to express my sense of the deep debt of gratitude I owe to Miss Unwin personally, and to all in connection with the school. Any good in me, and any good I may be able to do in my position as a missionary, is the outcome of the happy influences I was under during twelve years spent at the school. My love for, and devotion to, Miss Unwin could not be expressed at such a time." In her absence, Miss Annie Pearse came forward to make the last presentation in the name of the girls, warmly adopting Miss Hewlett's expressions of warm affection and deep gratitude to Miss Unwin.

Miss Unwin, in expressing her thanks for the beautiful gifts and "exceedingly kind words which had been uttered," especially referred to the trust and confidence shown to her during the many years of intimate association with the work of the school. She added: "I have enjoyed the work thoroughly, and have been amply repaid year by year by seeing our young people growing up into useful and devoted servants of the Master, and loyal friends of the home that sheltered them during the most impressionable time of their lives. Their love and friendship have constantly brightened my busy life."

THE following list contains the names of forty-two pupils of the School for Missionaries' Daughters at Sevenoaks who passed examinations in December, 1892, and January, 1893. There were two failures in the Matriculation examination of the University of London, two in the Cambridge Local examinations, and nine in the College of Preceptors' examinations.

University of London Matriculation Examination.—First Division.—M. E. Cousins, J. C. Helm, M. E. Smith.

Cambridge Local Examinations.—Seniors, Class III.—A. D. Sibree (distinguished in English), A. H. Taylor (distinguished in Religious Knowledge and English), E. B. Bate, E. A. Fische. Satisfied the Examiners: M. E. Fische, H. B. Williams, I. A. H. Wills. Juniors, Class I., Division II.—M. J. Emlin (distinguished in Religious Knowledge and English). Class II.—B. M. Bullock, A. K. W. Helm, N. M. Pearse. Class III.—E. M. Jones (distinguished in Religious Knowledge and English), J. M. Fische, M. A. Houlder. Satisfied the Examiners: M. H. Fische, E. M. Macintosh, G. C. Peake, A. S. A. Saville, C. B. Slater, C. F. Williams.

College of Preceptors' Examinations.—Class II., Division II.—M. Bullock, E. J. Cockin, E. J. Richard, M. E. B. Shipstone, F. Lawes, A. M. Shillidy. Class II., Division III.—A. M. Swallow, M. Lawes, M. I. Williams, L. E. Crookall, K. G. Allen, N. E. Fische, L. M. Summers. Class III., Division I.—H. R. Thomson, A. D. Bate, E. J. Barrow, M. C. Richard. Class III., Division II.—M. Rowlands A. L. M. Edge.

**FROM THE SECRETARIES OF THE
WATCHERS' BAND.**

IN the March number of the CHRONICLE we gave a complete list of 137 branches with which we closed the first year of the Watchers' Band. It will, we are sure, be gratifying to our many members and friends that we are now able to mention no less than twenty-four in addition, making a total of 161 branches with which we enter upon the second year.

We are now corresponding in relation to others which are in process of formation, and we shall be glad to hear from friends who are willing to help to make a start in towns and districts not yet represented. We have the assurance of many local secretaries that their branches will commence the new year with largely increased numbers, and we hope that all will avail themselves of the opportunity this time offers for gaining new members.

It is encouraging to find that the duty and privilege of uniting in this fellowship of prayer is being more clearly recognised, and that so many will thus be gaining additional blessings for themselves while pleading on behalf of others.

We have very heartily to thank those of our members who so kindly responded to our appeal for designs for a new membership card, and we have the pleasure to announce that one of these has been selected which has met with the warm approval of those who have seen it, and we believe will give general satisfaction. The cards are now in hand, and we hope to issue them to all our members early in April; but, as this will involve considerable work, we trust that the grace of patience will not be wanting in such of our friends as may not receive them immediately.

The experience already gained has proved the necessity for some changes of method in the working of the Band, and in future the name of every member will be registered by us here. This will enable us to keep in closer touch at headquarters with all who unite in our fellowship, and we shall know exactly at all times what progress our movement is making. Membership cards will be sent out from the Mission House as we receive the names.

In order to assist in gaining new members, and to facilitate their enrolment, new leaflets have been prepared with a form of application attached, which, when filled up, should be sent to the local secretary, or, where there is no branch, direct to us. We are confident that secretaries will find that these will considerably aid them in their work and further their efforts, and we shall be pleased to forward on application any number that can be advantageously used.

With the view of giving some relief both to secretaries and to ourselves in the matter of correspondence, we beg to request that at the end of every month, and then only, unless in urgent cases, they will forward to us all the forms they have been successful in filling during the month, together with the total amount received for entrance fees, subscrip-

tions, and offerings; and that at the same time they will deal with any matters that may have arisen in the course of the month in relation to the work of their branches, and report to us any facts of interest. As soon as possible after the receipt of the forms by us, the cards will be forwarded to them.

Secretaries who have not yet returned their statements will much oblige by doing so as early as possible; likewise the renewal forms, and the amounts received for subscriptions and offerings. We have also to ask that all *old cards* now in their hands may be returned to us at once, and these shall be placed to their credit.

JAMES E. LIDDIARD.
H. L. LIDDIARD.

NEW BRANCHES.

LONDON.

<i>Branch.</i>	<i>Secretary.</i>
Barking (Broadway Church)	Mr. Arthur W. Long.
Ealing	Miss Gray.
Stoke Newington (Abney Cong. Ch.)	Miss Mahel L. Neal.

COUNTRY.

Aylesbury	Miss Frances Locke.
Bexhill-on-Sea	Miss E. Hooper.
Brighton	Mrs. Pearsall.
Burnley and District	Miss Gough.
Castleford (near Normanton).....	Miss Wilson.
Caterham	Miss A. E. Winter.
Cheshunt	Mrs. Whitehouse.
Chesterfield (Brampton)	Miss Mason.
Christchurch	Miss Smedley.
Dewshury (Trinity Cong. Church)	Miss Crawshaw.
Dorking	Miss Fletcher.
Eltham	Mrs. Penford.
Guestwick	Mrs. Hickman.
Maldon	Mr. Edwin Hawkes.
Parkstone	Mrs. Sewell.
Seaford	Miss Millie C. Green.
South Molton	Mr. John Ashton.
Wanstead	Mrs. Cullen.

SCOTLAND.

Edinburgh (Augustine Cong. Ch.)	Mr. H. Wareham.
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WALES.

Swansea (Walter Road Cong. Ch.)	Mr. C. Bucknell.
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INDIA.

Benares	Miss Alice E. Gill.
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ON March 7th a social gathering was held at the Lecture Hall of Blackheath Congregational Church, in connection with the annual meeting of subscribers to the Home and School for the Sons of Missionaries, to welcome the new head master (Mr. Walter B. Hayward, M.A., late head master of the Science Department at Nottingham High School), who has come to this important post at Blackheath accredited with the highest testimonials, both as to scholarship and ability.

HIGH SCHOOL FOR SAMOAN BOYS AT LEULUMOEGA.

THE High School for Samoan boys, which is being conducted with marked success by the Rev. J. W. Hills at Leulumoega, in the Aana district of Upolu, took as its basis the Boarding School at that station which was commenced by the Rev. A. E. Claxton in 1887 with thirty-four selected youths. Boys come to the school from all parts of Samoa and from the north-west out-stations, the number on the roll at the end of 1892 being seventy-one.

When Mr. Claxton started his school he had in view the definite object of drilling the lads in the rudiments of English, and after that to lay as much as possible a foundation of general education somewhat in advance of the possibilities of a pastor's village school. The Society had bought some land and leased other land for agricultural purposes. This land is divided out among the boys of each district and cultivated by them, as is done at Malua. The boarders are distributed into families, each presided over by a monitor.

In 1839 it became desirable for Mr. Claxton to remove to the Island of Savaii to allow the Rev. W. E. Clarke to pass on to Apia. In the meantime the Rev. J. W. Hills had been laying the foundation of a Normal Training and High School at Apia. In addition to the children attending the English schools, a number of native boys were selected from each district, and a native tutor was appointed to assist Mr. Hills and to take charge of the Samoan boys. The necessity of normal training for those who are to be not only pastors of churches, but who must also be village school-masters, has for some years been growing increasingly manifest. So a Normal Class was established, and students who were finishing their course at Malua were sent to Apia to Mr. Hills for normal training. Scarcely had the school been reconstituted when the cyclone of March, 1839, came to upset all existing arrangements and fill the township with shipwrecked sailors. Following upon the demoralisation caused by the civil war, it filled Mr. Hills with dismay, and prevented the accomplishment of the work which he and



FRONT VIEW OF LEULUMOEGA MISSION HOUSE



MRS. HILL'S BIBLE CLASS, LEULUMOEGA.

Mrs. Hills attempted in Apia. The experience of that most trying year led Mr. Hills to feel that a successful normal school could only be established away from the distracting influences of the harbour town, and the result of earnest deliberations was the removal of the Normal School and Boys' High School to Leulumoega. The school was opened on August 25th, 1890, and by the close of that year there were seventy-one scholars and nine monitors; the course of instruction being grammar, writing, arithmetic, Euclid, geography, &c., in English terms, simple military drill, tonic sol-fa singing, drawing, and so on. Instruction in the knowledge of Scripture facts is a marked feature in all school work in Samoa, and the International Lesson has been made a feature in every annual examination. In many districts the quarterly examination in the International Lessons is an event of great interest.

Lack of accommodation has hitherto prevented the full scope of the Leulumoega Institution as regards normal training from being carried out; but when the new building is completed—and we may expect very shortly to hear that it is—the useful work being done will be greatly extended.

One of our illustrations shows the lads engaged at work on the building. Mose, the Samoan assistant, has proved most faithful, intelligent, and useful, especially when Mr. Hills has been laid aside, and on one occasion, in 1891, when he was absent on the annual visitation of the north-west out-stations.

In the November CHRONICLE we mentioned that Mr Hills was finding a growing enthusiasm among the lads. "Some," he said, "have already taken time by the forelock, and are asking that their stay may be extended, as they can fully appreciate the benefit the school is to them. That we have not made a mistake in teaching the Samoans the English language I am quite sure. The manifest pleasure which they exhibit in the reading lessons, as each fresh chapter unearths stores of thought which could not come to them in any other form, proves this. Mr. Newell is deserving of our best thanks for the thorough and, what is more, clear arrangement of his 'Grammar of the English Language for the Use of Samoans.' On the 5th July we held our prize distribution and industrial exhibition, and have every reason to be gratified with the result. The prizes were



LEULUMOEGA HIGH SCHOOL BOYS ENGAGED AT MANUAL WORK.

G. J. M.

distributed to the successful lads by Mrs. Stevenson, sen. (the mother of R. L. Stevenson, Esq.). It was the first attempt at anything of the kind, but I shall have no hesitation in making it an annual affair, and on a much larger scale. The boys, with their monitors and monitors' wives, produced a very good display of Samoan articles made by themselves—wooden bowls, cocoanut cups, fans, fly flappers, fan handles, axe handles, sinnet mats, haskets, &c. These were sent to the Congregational School at Faversham, as a return for the school bell which they sent us. All present expressed their surprise and gratification at the result of our labours in such a way as to repay any outlay of strength which had been given to the affair."

At first the school suffered somewhat from the enforcement of the payment of fees. It was a difficult struggle in the minds of Samoans to adopt such a new policy as this. Some few boys left in consequence; but, speaking generally, they were not whole-hearted in their work previously, and this was a respectable excuse for leaving. However, the boys, together with their teachers, ultimately gave in, and the principle of payments for benefit received was successfully inaugurated. It is very little more than a "principle," as only 2 dols. per annum has been charged for fees. This, however, paved the way for the enforcement of the same principle with regard to the Girls' High School.

Mrs. Hills has conducted a school for the bigger girls of the district. The subjects taken have been English, arithmetic, writing, needlework, and Swedish drill.



CANNIBALS WON FOR CHRIST: A Story of Missionary Perils and Triumphs in Tongoa, New Hebrides. By Rev. Oscar Michelsen, Missionary of the Presbyterian Church of Otago, N.Z. With Introduction by Lieut. J. C. Frederick, R.N. London: Morgan & Scott, 12, Paternoster Buildings, E.C.

MR. MICHELSEN, who is a Norwegian by birth, recounts in this book the trials and triumphs of his self-denying life in Tongoa. His experiences are recorded in simple but graphic language, and cannot fail to interest the reader. In all his efforts he was ably and earnestly seconded by Mrs. Michelsen, the daughter of a Scotch settler in New Zealand. She shared his dangers with quiet heroism, and bore a full share of the strain of the arduous work to which, with her husband, she had devoted her life. At the end of last year Mrs. Michelsen died. It was in her heart to return to the New Hebrides, but God has ordered it otherwise, and the widower is going back alone.

WELSH MISSIONARIES.

THE EARLY MISSIONARIES OF MADAGASCAR.

III.

IN the year 1826 the Mission was strengthened by the addition of Rev. D. Johns and other missionaries, and also by the arrival of Mr. Hovendon, a printer, who brought with him his printing press. The need of a printing press had been felt for several years by the missionaries, and at last their prayers were answered and their wishes gratified. Alas! the printer died of fever before he had even commenced his work. Rev. D. Griffiths informed the King of his death. The King was much grieved, and asked, "Can another be got to fill his place?" Mr. Griffiths promised to do his utmost in the matter. He therefore wrote an account of the incident to the LONDON MISSIONARY CHRONICLE. It was read by Mr. Baker, who volunteered to take the place of the deceased printer, and was accepted by the Society. On the 1st of January, 1828, the missionaries put to press the first sheet of the Gospel of Luke, wishing, to use their own words, "thus to hallow the new year of our missionary labours by this service, in opening the fountain of living waters in the midst of this parched ground." Previous to this they had printed 1,500 catechisms, 800 hymn-books, and 2,200 small books for teaching the scholars to spell. Copies of the first printed sheets of the Gospel of Luke were sent to the King, who was much gratified with the gift, and said: "The children will learn much more rapidly; proceed with the work."

In April of the same year, a Welshman who had settled on the island, by name Thomas Rowlands, a weaver and native of Ellesmere, Shropshire, died, and was buried in the capital.

It is important to note the prosperous condition of the work of the Mission in the first half of 1828. There were several missionaries on the island in addition to the three Welshmen—Jones, Griffiths, and Johns. A printing press had been set up and the Gospel of Luke was being printed. One hundred schools had been founded, in which over 5,000 children received daily instruction. Twenty-five of these schools, with about 2,000 scholars, had been formed in places distant 60 and even 130 miles from the capital. The King strongly supported the missionaries in many ways, especially by encouraging them to teach the children, and by giving his consent to the baptism of his people.

On the 27th July, 1828, the Mission received its heaviest blow, in the death of Radama, the King, at the early age of thirty-six years. Contrary to the general expectation and the universal desire, the Queen, Ranavalona, ascended the throne. In order to make her position secure and to suppress all opposition, she put to death all those members of the Royal Family and all those officers of the Court who were not prepared to support her in her unrighteous claims and conduct.

Soon after taking into her own hands the reins of government she sent a message to the missionaries, in which she said: "Take heart and fear not: I shall help you as much as Radama did." They gratefully acknowledged the kind message, but neither believed her words nor put any confidence in her promise of help.

At this time, Mr. Baker, the printer, reached the island. He immediately proceeded with the printing of the Bible and other books. The British and Foreign Bible Society had given paper and a gift of £1,000 for the printing of the Bible into the Malagasy language. About this time the friends of Madagascar in North Wales sent out a large quantity of slates for the use of the children in the schools.

There were many signs given from time to time of the hostility of the Queen to the Christian religion. For instance, when the idolatrous priests of the island happened to meet any well-known disciple of the missionaries, they would say to him in a scornful manner: "Beware! Our friend the Queen now reigns. Radama, your friend, has gone." The first undoubted proof of the enmity of the Queen was given in her order that Mr. Griffiths, the missionary, should depart from the island, because the term during which he had been permitted to remain there had expired. Later on she granted him permission to remain for another year. Soon afterwards Messrs. Atkinson and Canham were ordered to depart. The missionaries still continued to preach and teach. In June, 1830, Rev. D. Jones left the island and arrived in England. The last Sunday before he left he preached to the native Christians a farewell sermon from the words in 1 Thess. v. 21: "Prove all things; hold fast that which is good." Revs. D. Johns and D. Griffiths were now the only missionaries left on the island. They, therefore, endeavoured to persuade the teachers and the adult scholars to conduct prayer-meetings and to exhort and preach in the capital and in the country around. A night school was started in the chapel for the purpose of teaching the Scriptures to the slaves and the poor. In October, 1830, the chapel was crowded out an hour before the time announced for the service to begin, and there were hundreds more outside by the windows and in the precincts of the place. Some of these people had walked from twenty to forty miles on the previous Saturday in order to be present to hear the Word of God preached. The number of those who were influenced by the preaching and the teaching of the Gospel was constantly increasing. Many of them held prayer-meetings in their own homes.

In March, 1831, the two missionaries, with the aid of Mr. Baker, had printed several portions of the Old Testament and several other books, and had completed the translation and the printing of the New Testament. Three thousand copies of the New Testament were printed, and many thousand copies of other books and of several portions of the Old Testament.

On the 22nd May, 1831, the Queen gave permission to the missionaries to celebrate the ordinances of Baptism and the Lord's Supper. On Sunday, May 29th, 1831, they baptized twenty of the natives on their profession of faith in the Lord Jesus Christ. For over twelve years Christian missionaries had faithfully and diligently laboured among the Malagasy, and now they received into Christian fellowship the first-fruits of them that believed. Each Sunday the Rev. D. Griffiths baptized in the capital from four to fifteen natives, and Rev. D. Johns did likewise in his own chapel at Ambatonakanga, a place to the north of the capital. They were not allowed to use wine in the celebration of the Lord's Supper because the drinking of alcoholic liquors was prohibited by law. The missionaries, therefore, pressed out the juice of the grape and mixed it with water. One of these early disciples, in applying for baptism, wrote thus to one of the missionaries: "I desire to devote myself, both soul and body, to Jesus, that I may serve Him in all things according to His will; and I pray God, in thus giving myself to Jesus, to assist me by His Holy Spirit, that I may love Jesus with all my heart, my spirit, and my strength, that I may serve Jesus even until I die."

During this time of threatening on the part of the enemies of the Cross, the work of the Mission was making rapid progress. The opposition of the Queen and the Court to the missionaries and their disciples seemed to excite the curiosity and to increase the interest of the people. Those who had publicly professed the name of the Saviour were faithful to their vows, and thus brought honour upon the name of "Christian." The preaching services were well attended, the Scriptures were eagerly read and devoutly studied, and prayer-meetings were frequently held.

The storm of persecution had, however, been brewing for a long time. The missionaries were simply hoping against hope that something might intervene to prevent it from bursting upon them in all its fury. But at last it came, under these circumstances. A young nobleman, closely related to one of the highest officers of the State, had been appointed guardian over an idol. This high officer of State, having adopted him as his son, informed him one day that at the coming national festival the Queen would present an ox to the idol, and that he must burn some of the fat as incense before it. This order the young nobleman refused to obey, on the ground that he was a Christian. The chief was very indignant with him, and swore vengeance on the Christian religion.

The chief joined the number of those who attempted, in every possible way, to misconstrue the addresses and teachings of the native Christian teachers. He went to a house where one of the native teachers was preaching from Joshua xxiv. 14, 15. The preacher was exhorting his hearers to put aside their idols, and to worship and serve Jehovah and Jesus Christ only. The chief returned home in great glee, for he now believed that he had a strong accusation against

the Christians. He formed his own and peculiar interpretation of the Scriptures, according to which Jehovah was the King of the English people, Jesus Christ was the second in command, and that by the gods beyond the river whom the Jews ought not to serve was meant the Queen of Madagascar and her predecessors. The next day the chief minister laid this charge of treason against the Christians before the Queen. It is said that so furious was her anger that she burst into a flood of tears of grief and rage. An edict was issued calling together a national gathering for Sunday, the 1st of March. The week was spent in making preparations for this meeting. On Tuesday, the Queen ordered that a complete list should be made of the houses in which prayer-meetings were held, and of the names of those who had been baptized. The Queen and the Court were astonished to find that so many natives had become Christians by public profession. She swore by the highest spiritual power known to her that the owners of all these houses would be put to death, and that she would take vengeance upon the Christians.

The Christians held their usual week-day service at Ambátonakánga, when a native convert preached a most impressive sermon from the words: "Save, Lord; we perish." That was the last sermon ever preached in that building.

On the Thursday the missionaries received a message from the Queen prohibiting them from teaching religion, but permitting them to teach the people the arts and sciences.

The missionaries and the Christians were filled with fear of the coming meeting, but wisely spent the interval in distributing books and Bibles among the people.

The memorable Sunday came, and the proceedings were opened with the noise of cannon on the heights above the city. There were 15,000 soldiers drawn up on the plain in front of the Christian sanctuary, and the Rev. D. Griffiths, in his "History of Madagascar," estimates that there were 80,000 people present, in addition to the troops.

By the order of the Queen, the Christian religion was prohibited throughout the land. She threatened with death all who would forsake the religion of their fathers and join the Christian religion, and also all that would read books in which the words Jehovah and Jesus Christ occurred.

The Queen gave the Christians a month in which to confess their wrong-doing; but this period of time was afterwards limited to a week. Thus began the persecution of the native church in Madagascar.

Cardiff.

J. A. JENKINS.

MONTHLY PRAYER MEETING.

NO meeting will be held in April, the first Monday of the month being Easter Monday, and consequently a Bank Holiday.



Notice to the CHRONICLE'S "Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

WE stated in our last number, that THE TROUBLES IN YENSAN. the Rev. T. Bryson had proceeded to Yensan because there had been a series of attacks made on the Christians, threatening their extinction in one or two places. Negotiations towards a peaceful settlement were in progress, and Mr. Bryson hoped that no appeal need be made to the civil magistrate, but after he had left Yensan for another station news came that all had fallen through, and this made it desirable that he should hasten back to that city. He writes to Mrs. Bryson: "There is a great movement going on in this district in favour of Christianity. 'The fields are white to harvest'—'A great door and many adversaries'—among the latter being, I am sorry to say, the Roman Catholics. I have had two interviews to-day with the French priest. The Roman Catholics are most unscrupulous in the persons they receive into the Church, and in shielding evil-doers. I may have to put the whole matter into the hands of the magistrate." Mr. Bryson also writes: "You will be pleased to hear that our old cook has turned out a most useful companion in more ways than one. [He accompanied Mr. Bryson to Yensan.] His zeal at home has brought quite a number of neighbours to the Tientsin City Church. Five were baptized by Mr. King last Sunday week. He talks to every one he meets of the Gospel, and his knowledge of evil as well as good has given his testimony weight in some quarters which it would not otherwise have had. He saved one of the Christians here in Yensan the other day from being brought up at the Yamen on a trumpery charge, by a timely word with a petty official on the Christian's behalf."

IN forwarding the following illustration of Chinese superstition, taken from the *Shanghai Mercury*, the Rev. A. Foster, of Hankow, says:—"Either the high officials of China believe in these things themselves, or they think it well to *appear* to believe in them, for the benefit of the people. In either case such a performance as is here described shows the need that China has of the light of

truth:—"Nanking, January 9th, 1893. I went to-day to see the officials pray for snow, and a short account of the ceremony may be interesting to your readers. I arrived at the Dragon King Temple at about ten o'clock a.m., when all the large officials, except the Viceroy, had already assembled. One of the masters of ceremonies did not seem anxious to have me about, but I pressed forward, and succeeded in getting into conversation with some military officers. I waited till about twelve o'clock, when the Viceroy arrived and was carried in a handsome fur-lined chair into the temple court; the other officials had left their chairs outside. When His Excellency arrived the other officials came out of a side building to the right of the court, and formed in rank to meet him, after which he went back into the room with them. Viceroy Liu looks well, but seems older, with his grey moustache, than the other mandarins. In a short time the arrival of his dragon majesty was announced, when all the officials went outside the gate of the temple and prostrated themselves before the dragon's chair, and then returned. The dragon was borne in an open yellow chair into the court, and the master of ceremonies who had been gruff to me carried the bottle containing his high and potent majesty in and placed it on the altar of the temple. The bottle containing his godship (bottled god) was wrapped in yellow, the Imperial colour. When the bottle was placed, the officials arranged themselves according to rank, the Viceroy only occupying the place in the temple before the altar, his inferiors taking places in the court. Each had a mat, many of them of fur, which a servant spread for them. Candles were lit, incense burned, a band of fifers and drummers commenced to play, and an old Buddhist priest beat a drum, while all these great mandarins prostrated themselves three times on the ground before the four-footed and tailed god. When the Viceroy had retired, I went into the temple with one of the military officers to see the god, but they had not emptied him out of his bottle then. The bottle was rather over a foot high and about six inches in diameter. My military friend asked me to come again, and the dragon would be then poured out. Some evolutionists would, no doubt, be gratified to learn that they had been anticipated in their theory, if they had seen these dignified, well-dressed, educated, and intelligent Chinamen worshipping their distant ancestor, but would be perhaps somewhat disappointed that they had not followed their origin further back, and bowed down to their original monad. Imagine men bowing down to *amæba*.—January 10th, 1893. A sprinkling of snow has fallen, showing to the Chinese mind the efficacy of the lizard. The Chinese often know not the difference of a *post hoc* and a *propter hoc*."

DR. THOMSON reports that the Hong Kong Hospital Funds have during the past year suffered from the terrible financial depression that exists in Hong Kong. The contributions of the foreign residents have nearly all been

more or less reduced as a matter of sheer necessity, but happily the Chinese donations have increased, though not sufficiently to cover the losses on the other side; and this year Dr. Thomson has managed to arrange what he has aimed at from the first—viz., to have the Chinese contributions collected by a committee of themselves instead of by his own personal effort. This is a definite step forward, and, if he can manage to consolidate the committee in the course of the coming year, it will go far to render a large part of the income safe. Union Chapel Sunday-school, which Dr. Thomson superintends, is still growing, and has now an average attendance between the main school and a branch school at the Peak of nearly eighty, which is a fair attendance of English children for Hong Kong

"So far," wrote Dr. Davenport from Chung King at the beginning of January, "things have gone on very well since Mr. and Mrs. Wilson left nearly a month ago. All the services, except the Sunday afternoon one, have been kept on, and our gatherings have been good in number and spirit. On Wednesday evening last there were from thirty to forty men and ten women present, and all most attentive. One hospital patient, a man who had received a severe head cut, and was in for forty days, has asked for a Bible and hymn-book, and comes regularly to every service. He is the first one to show real interest, and we are praying that God may lead him to a knowledge of the truth. The boys' school I cannot do much with. I go in and see how they are, and every Sunday afternoon, with the teachers' aid, I hear their lessons. Mr. Li, my helper, is doing very well. I hope his marriage will prove a blessing to him. He is a most able man. My patients have kept up in numbers. Last week, after spending two hours over a case in a close room, I came home to find over seventy waiting for me. We had forty-six yesterday morning, and that is about the usual number."

INDIA.

A MOST interesting baptism of a Moham-medan has taken place during the past month. The Rev. Isham Ch. Das writes thus of the event: "You will be glad to know that on Sunday last I had the privilege of baptizing one of our old inquirers. He is an elderly person, about fifty years old, and has a wife and son. He was advised to live in his own house, making his faith known to his family and neighbours. And this he is doing; but we doubt whether he will be able to live long among them, as much persecution has already been raised against him. His own wife is sorely opposed to him, and is now treating him very roughly. Although he is the master of the house, he is looked upon

as a stranger. His neighbours and kinsmen are also oppressing him in various ways. Many are trying to persuade him back to his old faith. As he is the first Mohammedan convert in Baduria, his baptism has caused a great agitation among the Mohammedan community."

"At the beginning of February our work at the little chapel in Bow bazaar has been much hindered. A large band of students have set themselves determinedly to prevent the teaching of the Gospel there. At the beginning of last week they became so violent—pelting our preachers, including Rev. T. P. Chatterjee, with mud, brickbats, &c., and threatening much damage to our property—that we had to appeal to the police for protection. This cowed them for a few days, and they contented themselves with parading in front of the building and preventing any auditors from entering; but the preaching outside continued undisturbed. Now, however, they have become bolder, and by loud cries of 'Hari bol' (the Hindu battle-cry), and obscene remarks about Christianity, they drown the preacher's voice, and make it quite impossible to do anything. We still persist in our attempts, and will persist every day, believing that soon the Lord will put them to shame. We have reason to believe that they are incited to this opposition by some Brahmos of the neighbourhood. The better disposed of the Hindus are already remonstrating with these youths, and we trust that the Gospel, though apparently just now hindered, will in the end prove to have been furthered by this opposition."

W. R. LE QUESNE.

THE Rev. T. Haines has quite settled down to work at Belgaum, and has, in addition to other engagements, taken charge of the evangelistic work in the town and the northern district, being assisted by three evangelists, one of whom is an earnest young man, a matriculate of Madras University, who joined the Mission at the end of 1889, after completing his theological course at the Bangalore Seminary. "The district apportioned to me has not been fruitful of conversions," says Mr. Haines. "I am sorry to say there is not a single out-station in any part of the district, and to develop the work it will be necessary to have out-stations and elementary vernacular schools. Our great need is native agents. The work is arduous, but it is most fascinating. In the villages and towns of the district thus far we have had most appreciative audiences. In the smaller villages, nearly all the people turn out, and some of them are greatly touched when they hear our message. It is really interesting to watch their faces as they eagerly listen, and readily take in the meaning of the beautiful Bible stories which we relate to them in the simplest language we can command; in all of them we make Christ the central figure, and offer them

salvation through Him. In one village a man said: 'I will pray to Christ and see what the effect will be. I will gather as many as I can before this temple, and talk over and help one another to remember what you have said, and when you come again, we shall tell you back what you have told us.' At another village, where there were some intelligent Lingayets, one of them, who seemed thoroughly to enjoy what was said, put us several most thoughtful questions, openly assented to our teaching, and confessed that if it were not for family ties he would be a Christian."

"We are now," proceeds Mr. Haines, "in camp at Sunkeswar, called after the great Hindu reformer, Sunkerachariar. It is an important and populous town, beautifully situated on the Hurrankasi, and noted for its fine temple, with an annual revenue of £7,500 attached to it. Here we had a splendid audience, consisting of Brahmins, Lingayets, and Sudras, when a senseless youth interrupted us with a silly question. What was our astonishment to hear a Brahmin of the old school rebuke him. He said: 'Be quiet and hear. What can you have to object to? You will surely get good by attentively listening!' At the close of our address a Lingayet who was put forward as the spokesman of the audience said: 'We agree to all you have told us, except one thing—the levelling of caste distinctions.' He strongly defended caste, and when we pointed out the fallacies in his reasoning, he smiled good-naturedly, and said he would be glad to see us, and have a talk with us again. I am very hopeful of the work. May God be with us to direct us, and make us wise and successful workers."

THE other day I came past two small wayside villages on my journeyings. Entering one for the purpose of selling books and preaching, I sat down amongst the boys in the little vernacular school, and soon had the older people of the place before me. While our books were being turned over, I gazed around and noticed some ant-hills on the floor, each about a foot and a half high. The boys were, really, sitting round them; and some were propping their books up against them. It was not very long before I saw the well-known holes in the sides of these heaps which denote the presence within of the deadly cobra, who likes nothing better than to make a dwelling-place of so convenient a shelter. On further inquiry I discovered that this poisonous creature was one of the village gods, and that it was nourished on milk by the people, and, in time of trouble especially, worshipped with apparently great devotion. Pursuing my journey, I came to the second village, and entered it. I walked round the inside of its little fort, and stopped eventually before one of its small temples to preach to the audience who had seen me and followed to listen to me. When I had finished and sold

my books, I looked inside the little building, and, to my utter astonishment, perceived a coloured print of the Holy Family with the regulation halo round their heads. The people were quite ignorant of what it represented. Some one had brought it with them from Mysore, and had hung it there over the table on which the temple god rested. They suspected, I think, from the white skins of Joseph and Mary and the little child Jesus, that they must be foreigners, but I don't think they held the picture in any less esteem on that account. From the circumstance that they next brought me from some hidden recess another picture, very much alike in shape and size, representing the various incarnations of Vishnu, seated on a serpent, I think they probably supposed the family to be related to their own gods. They were rather chary of giving me information. I imprudently betrayed so much astonishment on first seeing the picture that I think they suspected I wanted to take it away. What they will do with it now that I have explained it I shall be interested to know. I shall make inquiries when I visit the place again. I should like to believe that they really would accept it as God's voice calling them to Himself by the Way the Lord Jesus is to men—which was the conclusion of my interpretation. When I left the first village, I was realising very acutely the intensity of the darkness out here. How *are* we to level those ant-hills and crush that cobra's head? When I left the second village I thought I caught a ray of light heralding the dawn. I had found there (caricature though it was) an attempt to express the Christian incarnation nailed on a temple wall, not three miles away from the serpent-god's abode. What an omen! H. F. W. L.

WITHIN the past two years the Rev. A. Dignum, of Salem, has opened four new EXTENSION IN SALEM DISTRICT. schools. Just before he wrote he had received from Mr. Alex. Nicholson, who for three years has been supporting a teacher for the Malgalias in the Shevaroy Hills, an offer to support another teacher, and to build another school in a large village about three miles from Pottukadu, where the first school was built. He has also generously offered a piece of land on which to build a school and a teacher's house. Mr. Dignum is re-opening an old station at Gangevalli, and is establishing new work at Ettapur, a large village about ten miles to the west of Atur. He was hoping to send three new students to the seminary at Bangalore, and as a fourth is already there the Mission will be able in the early future to extend its evangelistic work considerably. Further, Mr. Dignum is arranging to examine twice a year five or six of the younger agents in one or two selected books which they are studying, and intends to do this every year, for it is very desirable that the young men who come from the seminary should carry on their studies after entering upon their evangelistic work. Some months ago Mr. Dignum started a Sunday morning

class in connection with the High School, which has succeeded beyond his expectations. It is very largely attended by the senior scholars—chiefly Brahmins—and the teachers, as well as by Christian young men, and those belonging to the Society for the Propagation of the Gospel and Lutheran Missions. The preparation required for this class is no light matter, but it is a work of love, and Mr. Dignum's only regret is that he was not able to open the class long ago.

MADAGASCAR.

ON Saturday, January 28th, the capital SEVERE STORM. and surrounding districts suffered from a more severe storm than we have had since 1876. The whole of that day was stormy, but the wind reached its greatest force during the night, and continued boisterous through the whole of Sunday. More than four inches of rain fell on Saturday. Great damage has been done to dwelling-houses and public buildings. Many houses are unroofed, and some are in ruins. From Ambohimanga in the north, Ambohibeloma in the west, and Isoavina in the east, news of disaster reaches us. The Leper Church, but recently finished, is a complete wreck. Serious damage has also been caused to the dwelling-houses of the doctor and nurse at the new hospital at Isoavinandriana. The Memorial churches have not been seriously injured. [A telegram from Tamatave at the end of February reported that there had been another severe hurricane, with damage to shipping on the coast.]

AT the service held at Ambonim, Ampa- ENCOURAGING STATISTICS. marinana on the last day of 1892, the pastor, J. Andrianaivoravelona, said that less than two years ago they had been roused to special activity by hearing that there had been a decrease of 800 church members in their district during the preceding ten years. They had all set to work, and by house-to-house visitation, and by special services, they had gained new members quarter by quarter, until now the loss of 800 had been more than recovered. The mother church had gained eighty new members during this period. We have received a printed table of statistics, showing that in our Madagascar Mission (not including, however, the Betsileo district) there are 980 schools; that of the 46,501 scholars presenting themselves for examination, 21,721 brought slates, 19,480 brought Bibles or Testaments; and that 16,206 passed in reading, 12,739 in writing, and 9,334 in arithmetic.

THE Rev. J. Sibree has recently NEW EXPERIMENTS IN TEACHING. started special classes at the College for preachers and others who are not regular students. These classes are held on Wednesday and Friday mornings from 9.30 to 11.30. About seventy names have

been enrolled, and the new movement seems to meet a distinct want, and bids fair to be fruitful in good. This may be regarded as Madagascar's attempt to secure some measure of University Extension.—A somewhat different experiment is being tried by the Rev. W. Hockett, of Vonizongo, at whose station I am writing these lines. At his invitation, about sixty preachers, pastors, and evangelists from different parts of this great district, with more than a hundred churches, have come together for a week to attend lectures, or (to compare small things with great) to be present at the first Vonizongo Summer School of Theology. The order of proceedings is as follows:—At 7.30 a short prayer-meeting is held as a preparation for the day's work. At nine o'clock teaching begins. Two courses of lectures are being delivered, one by myself, on "The Psalms, and what they teach us of God, of Man, of the Messiah, and of Eternal Life," and the second by Mr. Hockett, on "The Four Chief Things taught by the Lord Jesus Christ." In the afternoon, at four o'clock, we have a free discussion on some topic of general interest, concluding with the usual evening prayer, at which the senior scholars are also present. One evening is to be devoted to a magic-lantern exhibition; and the series of meetings will be appropriately closed by a Communion service. Much interest is manifested by those present, and Mr. Hockett will probably be encouraged to repeat the experiment next year.

W. E. COUSINS.

GOOD TIDINGS FROM AMBOSITRA.

THE Mission at Ambositra closed the year 1892 with splendid Union meetings, more interesting and fuller of encouragement than any Mr. Fred. Brockway has known at that station. The preacher on the first day (December 28th) was the latest installed evangelist, Ramarika, who gives his services, taking no salary. "May there be many to follow in his train," says Mr. Brockway. Next day, Rakoto, the evangelist, read a carefully prepared address on the subject of rooting up the evil customs and superstitions, to which the people still cling most tenaciously because they have received them from their ancestors. "Rakoto is a great treasure to us; God has worked a great work in his heart and mind, and is using him in a way that makes our hearts rejoice. There is a purity and wisdom in his judgment, and a willingness to work, and a set purpose to save in all he undertakes, that is most delightful. I think that the majority of those who come forward desiring to join the church owe their awakening to his influence and his conversation. Among the boys and girls in the school his strong goodness and purpose to save has done great things. Physically he is by no means strong; but he is strong to work for Christ." Since the meetings in June, when the idea of having a Home for Orphans was started, over \$110 (£22) have been collected, enough, perhaps, to complete the building of the house. The first orphan boy has been received and accommodated. At the

afternoon meeting an agreement was come to that all the church members would do their best to keep the church pure from the more evil of the ancestral customs, and to cultivate a purer worship of God. Friday was the teachers' day, when five young men were set apart for country work, one of whom had volunteered for work in the forest. Mr. Brockway has instituted a monthly conference of church members, which is held on the Monday preceding Communion Sunday. A subject of practical Christian morality is discussed. "We feel it is doing good, and it has improved the attendance at the Communion service. A number of visitors have been appointed, amongst whom the different parts of the town and adjoining villages are divided, so that each visitor has a few members to look up occasionally and to bring to the meetings month by month. So far we have discussed the duties of Christians as regards 'married life,' 'training of children,' and 'rum.' In regard to the last subject, we decided that all who drink or sell rum are unfit for church membership. And it seems to me that the Church at home will never be able to do all it might for us abroad, nor consequently we be as strong as we might, until it shall be undivided in itself, and one with us in the matter of 'teetotalism.'"

THE Foreign Secretary has received two FIVE YEARS' WORK. letters from the evangelists, teachers, and churches at Farafangana and in South-East Madagascar, which bear striking testimony to the labours of the Rev. G. A. and Mrs. Shaw during the past five years. Before their arrival very little had been done to dispel the darkness in that region. The native missionary society had for some years sent evangelists to work among the tribes, but they did not stay long enough to make much impression upon the people. "The people were like unto a deserted and ruined town, inhabited solely by hedgehogs and owls." Mr. and Mrs. Shaw have been "a true father and mother to the people." Mr. Shaw, in the medical department, has done much to alleviate suffering, and to destroy the confidence of the people in their charms. "Five years ago there were four schools in the district, now there are 71, and the average attendance is 3,479. There are also no less than 1,641 slates and 1,106 Bibles and Testaments in use among these schools. Better still, 1,730 are able to read of Jesus in His Holy Word, 1,122 can write, and 735 can do a little arithmetic. Church work prospers too. There are more than seventy church buildings. The people who attend are rapidly increasing, and it is very pleasing to notice the clean garments in which many of them come to the house of God. Far more than all, some of the natives have declared for Jehovah, and enrolled themselves among those who witness month by month their love for Him around the table of the Lord. There are 58 native preachers in the district, whilst the average attendance at Divine worship averages 17,118. There are also 392 adults who are

able to read, and 170 are church members. Each town and village shows some improvement in the direction of cleanliness of life and conduct." Five years ago there were only 250 houses at Farafangana, now there are at least 600, and the place has become an important port for trading purposes.

AFRICA.

A CORRESPONDENT of the *Diamond* A SECWANA *Fields Advertiser* refers in appreciative MAGAZINE. terms to the *Secwana Monthly Magazine*, which is edited by the Rev. J. Brown, of Taung, and printed and published at our Mission Press, at Kuruman, by Mr. Gould:—"Progress among such a people as the Becwanas is slow, very slow; and the least decisive proof of such progress must be welcome to those who have their interests at heart. Such a proof is before me as I write, in the shape of a copy of the *Secwana Monthly Magazine*, printed and published at Kuruman. Anyone who knows but little of the Secwanas might naturally enough feel curious to know what sort of matter would be likely to be bought and read by them month after month; and a brief statement of the contents of the January number, by one who has a knowledge of the language, may be interesting." After describing the contents in detail, the correspondent concludes:—"Such a table of contents is, on the whole, very creditable to the reading capacity of the Becwanas. The object of the magazine is not only the spread of religious and useful knowledge, but also to stimulate the natives to thought, and lead them to take an intelligent interest in things beyond the very limited range of their lives. The circulation of the paper is not large, but it is improving. An edition of 350 was printed for January, and another edition was being prepared when the post left. Any Kimberley householder or employer who has a reader or readers among his native servants would do well to supply them with this means of spending a few hours in a way satisfactory to all parties. The price of the magazine is 3d. a month."

SOUTH SEAS.

THE OLD THE REV. J. H. CULLEN WAS VERY PLEASED with the large and attentive congregations FATHERS. that gathered at all the villages on Niuc when he made his last annual journey, though, of course, he could not well judge what the average attendance would be, seeing that the missionary's visit is such a special occasion with the people. Mr. and Mrs. Cullen were away from the head station (Alofi) five weeks, and stayed in each of the larger villages five days and in the smaller ones two days. The magic-lantern displays gave great pleasure to the people, and proved also a valuable means of instruction. One special advantage of the journey

was that Mr. Cullen was able to become better acquainted with the "old fathers" of the villages, who are unable to go to Alofi by reason of their age. There are but a few of the old patriarchs left now. The strong, simple faith of some of them is very touching and very helpful. The younger teachers are much more intelligent and better informed, and not so ready to take everything on trust as are the older men. There is a marked difference in the behaviour and steadiness of the people who live on the side of the island where the ships come and the traders live, and those who occupy the eastern side. The latter are much simpler, more industrious, and very much better behaved. The people of Mutalau, where first the Gospel was received, still seem more noble than those of other villages. "Notwithstanding all discouragements and rebuffs, we feel that we are indeed being used of God here. Our relations with the people are of the most happy description." Mr. Cullen was expecting an addition of thirteen students and their wives to the Institution.

NEW GUINEA.

ON Thursday, January 5th, the steam ARRIVAL OF launch *Miro* (Peace) reached Thursday THE STEAM Island in safety after her long cruise from LAUNCH. Sydney. She came in through a real tropical downpour, which, however, did not deter Mr. Chalmers from going on board at once. He was at Thursday Island awaiting her arrival, and is delighted with her general fitness for the work she has to do. The voyage along the coast of Australia, much of it being against stormy winds and head seas, had tested her capacities very thoroughly, and had not improved her appearance; but after she had been overhauled, cleaned up, and had had a few necessary additions and alterations made in her gear, she was ready for steaming across to New Guinea. Mr. Chalmers hoped to leave in her on January 12th.

ROYAL VISIT TO NAGERCOIL.

THE Maharajah of Travancore called at Nagercoil in February on his way back to his capital after visiting the Governor of Madras. It may be remembered that in our September CHRONICLE we gave an excellent portrait of His Highness, with a biographical notice. "Maharajahs have sometimes been in these parts when princes," writes the Rev. J. Duthie, "but for a very long time no reigning king has visited this town. The royal visit was, therefore, an event of very great importance, and the preparations for the reception were on the grandest scale. The Christian streets were decorated after a fashion never seen before; and we had 3,000 children on the spot from the various schools of the

Nagercoil district to welcome the Maharajah. Just before I left for my last furlough, His Highness requested me to purchase a clock for the town, very kindly offering to pay the whole cost. The clock was accordingly bought, and has been placed in a beautiful tower, also provided by the Maharajah. Advantage was taken of the Maharajah's visit to formally open the clock tower. His Highness, too, I must not omit to say, did the Mission the honour of calling upon us personally, as also, subsequently, did the Prime Minister, who was in attendance; and though the reception of an Oriental prince and suite at a *Mission* bungalow could not be in any but a very humble style, yet much satisfaction was expressed at what we and our people had done to show our loyalty on the occasion. His Highness received his Protestant Christian subjects in the kindest manner. What a contrast to the old days of darkness when poor people dared not have approached their king! The elevating power of Christianity is certainly evidenced in a remarkable way in our Mission here. Thanks be to God!"

The following was the Maharajah's reply to an address from the native Christians of our Mission to their king:— "It gives me great pleasure to be in your midst and to receive your kind expressions of loyalty and devotion in your own native town. I note with much satisfaction the effect of the good work done by the missionaries who have so disinterestedly laboured among you. The religious toleration and aid to your educational and medical institutions, which you so gratefully appreciate, are obligations laid upon the ruler of a people by the sacred trust imposed on him. The harmonious dwelling together of people of different races and creeds, each respecting the religious feelings of the others, and all working together to promote the common weal, is a sight which ought to delight the heart of any sovereign, and be a stimulus to him to help them in their progress. A project for supplying your town and its neighbourhood with a never-failing supply of wholesome water, and another for connecting it with the capital by a line of light railway, are, as you are aware, being developed by my responsible officers. If at all feasible on economic grounds, nothing will give me greater pleasure than to supply those wants, as indeed any other reasonably called for by a very loyal people striving to advance themselves. Your prayers for me and those placed in authority under me come very gratefully, and may the great God 'by whom kings rule and princes hold dominion' vouchsafe unto you a large share of His blessings, and may it please Him to grant me the happiness of meeting you again and of witnessing greater prosperity attending you.

(Signed) "RAMA VARMA."



GREAT GEORGE STREET GUILD MISSIONARY BAND, LIVERPOOL.

SINCE its formation in June, 1887, this Band has been steadily working in the interests of Foreign Missions. Originally, it was independent, and a Young Men's Society; now it is connected with the Guild, and ladies are admitted as members.

The motto of the Band is, "Christ for the world, and the world for Christ." Monthly meetings of the Band have been held regularly during each winter, and many letters have been written to, and replies received from, missionaries in various countries. Occasionally, addresses have been given by members to Sunday-school and other gatherings at different churches in the city. In March of last year a "Forward Movement" was determined upon, it being resolved that all moneys raised by the members should be forwarded to a certain missionary in Madagascar for a special purpose. A very successful *soirée* and sale of work took place in February. The sale resulted in a balance in hand of £30.

Mr. Lewis Jones, the first secretary of the Band, arrived in China on December 10th, his offer of service having been accepted by the China Inland Mission. As is often the case, it was only after very severe testings of his faith, extended over several years, that he realised his heart's desire, and was permitted to enter upon foreign service. Since his departure another of the members has withdrawn from what promised to be a very successful business career, and is now preparing for a college course, with a view to entering upon the foreign field.

AN IMPORTANT CONFERENCE.

ON Friday afternoon, March 17th, the first of what is hoped will become a regular annual gathering of representatives of the Young Men's Missionary Band was held in the Mission House, under the presidency of A. J. Shepherd, Esq. The attendance was not large, but delegates had come from Sheffield, Rotherham, Bristol, Northampton, and Trowbridge, also from the different London districts, and from first to last the proceedings were practical and thoroughly earnest in character. After free and full discussion, the following resolution, proposed by Mr. J. W. Pye-Smith, president of the Sheffield Y.M.M.B., seconded by Mr. C. A. Daubney, assistant secretary of the Lambeth Auxiliary, and

supported by the Rev. R. Wardlaw Thompson, Foreign Secretary of the Society, was unanimously passed :—

1. That this Conference desires to record its grateful acknowledgment of the good work that has already been accomplished by the Y.M.M.B., both in London and at a few provincial centres, and thinks that the time has come when the auxiliaries of the Society, generally throughout the country, should establish branches of this useful organisation.

2. That the secretaries of the parent Y.M.M.B. be asked to draw up suggestions for the formation of such branches, to circulate these amongst the auxiliaries, and to undertake to supply information and to render any aid that may be desired in forming them.

On the motion of Mr. T. E. B. Wilson, secretary of the Sheffield Y.M.M.B., seconded by Mr. G. H. Wicks, secretary of the Bristol Young People's Missionary Guild, it was resolved :—

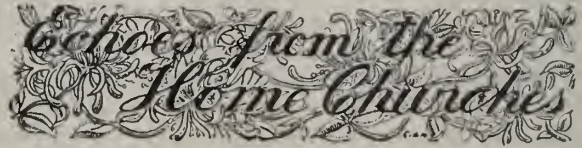
That a second Conference, similar in character to the one now sitting, shall be convened next March, and that, in the meantime, every effort shall be made to increase the number of provincial branches.

THE CENTRAL BAND.

THE meetings for April, which will be held as usual in the Board Room of the Mission House, 14, Blomfield Street, E.C., from 7 to 8.30 p.m., are as follows :—

Friday, April 7.—Member's night. Practice addresses.
 „ „ 21.—Monthly meeting. Address by the Rev.
 W. H. Harwood, Pastor of Union
 Chapel, Islington.

COSTLY PRAYERS.—“I want you to spend fifteen minutes every day praying for Foreign Missions,” said the pastor to some young people in his congregation. “But beware how you pray; for, I warn you, it is a very costly experiment.” “Costly?” they asked, in surprise. “Ay, costly!” he cried. “When Carey began to pray for the conversion of the world it cost him himself, and it cost those who prayed with him very much. Brainard prayed for the dark-skinned savages, and, after two years of blessed work, it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord of the harvest to send forth more servants into His harvest, and lo! it is going to cost our country five thousand young men and women, who have, in answer to this prayer, pledged themselves to the work. Be sure it is a dangerous thing to pray in earnest for this work: you will find that you cannot pray and withhold your labour, or pray and withhold your money—nay, that your very life will no longer be your own—when your prayers begin to be answered.”—*Forward.*



AN AIRDRIE CHURCH'S WORK IN INDIA.—In all Scotland there is perhaps no church that does not help in some way the cause of foreign missions, but the manner in which the Congregational body in Airdrie fulfil their duty in this respect is so uncommon and so practical that it deserves special notice. Three years ago a few of the members suggested that the church might do more than they were doing in the way of mission work, and a visit from Mr. Wareham was so fruitful of interest in the work that the Airdrie Church at once undertook the support of a native teacher. The place selected for operations is in the Coimbatore district of South India, and bears the fascinating title of Pattakaranpalanjam. A generous member of the church known as “A Friend of Missions” sent money to build a school chapel, so that now the Airdrie Congregational Church has the whole of the work in the unpronounceable district under its own care. A teacher's house has also been built, and Mr. Hawker, of Coimbatore, mentions that the school and teacher's house were put up for 250 rupees. The buildings were formally opened at the end of last year. Mr. Hawker, accompanied by three catechists from other towns, set out from Coimbatore, and held a devotional service in the evening, followed by a Communion service. After supper they sat on the verandah of the teacher's house in the moonlight and sang Christian hymns and lyrics, to the enjoyment of a large crowd who came to the village and squatted down around them. Next day a magic-lantern exhibition was given in the schoolroom to a crowded audience of Christians and heathen. And here it may be mentioned that a gift of slides for this lantern would be warmly appreciated, as these exhibitions excite great interest among the natives. Coloured pictures are the best. A native catechist named Samuel is doing a great deal of good among the people; and Mr. Hawker has just sent them a young man named R. A. Sawyer, from Madras, who has been received with much enthusiasm. The Roman Catholics visited the village a short time ago, and Mr. Hawker says they promised land, cattle, and protection to all who would join them. They had done the same in a neighbouring village where the Protestant Society has a Christian congregation. That, he says, is their usual policy. Yet there are thousands of villages not occupied by any Christian workers. Enclosed with this letter is an address of thanks sent by the natives to the Airdrie Congregationalists, written in the native characters. It is signed by eight men and eight women.

AN ELOQUENT APPEAL.—At the annual meeting of the Southampton Women's Auxiliary, Mrs. E. D. Williams, a

member of our Ladies' Examination Committee, reported a steady increase of readers of the Society's three publications, and especially of the *Quarterly News of Woman's Work*. "This Auxiliary," said Mrs. Williams, "has only been established since 1889, up to which time the very existence of this publication was unknown, and this especial branch of mission work was scarcely thought of, and still less understood." Mrs. Williams maintained that the two great departments of missionary enterprise—the general and the female work—could not be divided. "By way of emphasising the thorough unity of these two branches of mission work, the Directors practically give them equal claims. The monthly meetings of the Ladies' Examination Committee are full of peculiar delight and responsibility. Every month we have had offers of service from some of the best workers in our churches at home, accompanied by exceptional testimonials from pastors and friends, whilst between the lines we can see only too clearly how nobly and disinterestedly these churches give up those whom they believe the Master has chosen to carry the tidings of salvation to the uttermost parts of the earth. Could you hear, as we oftentimes do, from the churches at home, their sense of loss in giving up their choicest spirits, their best helpers, their noblest supporters, just as they were entering into the very fulness of activity and promise; now, a faithful Sunday-school teacher and tract distributor; now, a conductor of mothers' meetings, a sick visitor, a slum worker, a deaconess, in recognition of larger claims at the Master's behest, you would understand what these offers of service mean." After referring to a successful sale of work, which realised £10, Mrs. Williams spoke of the formation of a branch of the "Watchers' Band":—"One hundred friends have enrolled themselves as members. There is no feature in our report more encouraging than this. This Prayer Union is a heat generator, a life diffuser; who shall measure its influence or limit its operations? It underlies every true effort to extend the Kingdom; there is power enough in it for the world's conversion; it engirdles the globe, it reaches the lonely, weary worker in far-off lands. This cordon of prayer encircles the mission-field, and establishes between Christians everywhere a sympathy deeper than any arising from nationality or race. These invisible connecting links of prayer constitute a very subtle but real service of blessing. What gifts may we not silently transmit to hearts aching for Divine comfort, and yearning for deliverance! In this Prayer Union is spiritual force adequate for all emergencies; through it all requirements can be met; it can reach the teachers in the remotest Mission Schools, conveying to them all the aptitude they need; it can influence the nurse, giving her gentleness and patience; the doctor, giving him wisdom and skill; the young converts, inspiring them with firmness and valour in the face of suffering, persecution, and death; and it unites all in one hallowed bond of fellowship and love. We long to see every Christian associated with this Watchers'

Band, for each new member means an addition of strength to the great Society which seeks the coming of the Kingdom. In presenting this report we do not forget the greater part of our work as an Auxiliary has yet to be done. We have again and again to confront an element of indifference and antagonism to foreign missions. There are those who are against us; in their assumed enlightenment and intellectual breadth, they believe in the naturalisation of the various religions of the world to the various peoples holding them, and that, within certain cycles of time and certain boundaries of territory, the native religions are just those adapted to the native needs; hence, they complacently leave India bound in her fetters of caste, in her Brahminism, in her demon-worship, in her Parseism and Buddhism and Mohammedanism; and they leave China to Confucianism and all its attendant evils; Africa they would keep still in slavery and drink, with no higher ambition than an ox-cart and a nomadic life; Madagascar they would leave to fetishism, and Polynesia to cannibalism. Oh, friends, we have not so learned Christ. A Christianity consistent with such a theory is at best self-seeking, conventional; it is a fraud; it contains no Divine energy; it is not God-inspiring; there is no travail of soul in it, giving birth to the world's redemption through Christ. May the deep meaning of the Cross be apprehended by us, and, through suffering and sacrifice, may we rise to the conception of universal restoration to the world's Redeemer and King!"

THE annual missionary meeting of Fish Street Sunday-school, Hull (Rev. C. E. Darwant), was held on Sunday afternoon, March 5th. The Rev. J. Murphy (Baptist) delivered an interesting address on "Mission Work on the Congo," where he has a son labouring. The treasurer (Mr. Ladd) reported that the total amount raised during the year was £26 2s. 9½d., representing a steady and continuous increase for at least two years past. Mrs. Fred. Lambert distributed the Society's reward books to the New Year's Offering collectors, who had gathered £12 7s. 7d. Seeing that the school is situated in a poor neighbourhood, the above speaks of most liberal giving.

THE Rev. E. H. Stribling writes:—"Some time since I decided to aid the Forward Movement of the Society by obtaining a thousand new collectors. This, I am glad to tell you, is now more than accomplished, and 1,024 missionary boxes have been taken by friends among the numerous churches I have attended as Deputation for the Society. I attribute the success very largely to the fact of your having supplied me with so thoroughly suitable a supply of literature."

VISIT TO A CALCUTTA OUT-STATION.

GOBURDANGA has been, for some years, an out-station of the Calcutta Mission, and has included within its range another important town, called Bonggong. One of the first duties which devolved on the Rev. J. P. Ashton, after his return to India, was to visit this district, with a view to arrange for more thorough work being carried on there, and also to meet a young Brahman inquirer who is anxious to follow Christ, but is beset with many serious trials and difficulties. He was accompanied by the Rev. Tára P. Chatterjee, who has been superintending the work there, and also by his son, Dr. Ashton, of Mirzapur, and his wife, who were in Calcutta at the time. The following account which the latter give of the trip will be read with interest :—

Imagine us ready for starting, our provisions and baggage stowed away in the gari at the door. We only wait for our eagerly looked-for home letters and the new missionary magazines, which are even now put into our hands, and we start. At the railway station our party is completed ; we get into an intermediate carriage, corresponding to a third-class carriage on a suburban line at home, here seldom patronised by Europeans, and are soon all engrossed in reading the CHRONICLE or other magazines.

Strangely enough, the first station we arrive at is Dum-Dum, where that Brahman fakir lives the account of whose baptism appeared in the SUPPLEMENT TO THE CHRONICLE for December, the very paper we have at that minute in our hands. You can imagine as we read how vivid the scene becomes to us.

Our carriage is divided into compartments by open iron-work. All our fellow-passengers are native, chiefly Bengali, and speaking—to us—an unknown tongue. Just behind us, however, sitting on the end of the seat, with his face pressed against the window, is an old Hindu, from near our station, Mirzapur, and he every now and then comes out with the more familiar Hindi, singing to himself aloud snatches from the favourite poem, the Ramayan.

But of whom does our party consist ? Besides Mr. Ashton and ourselves there is Tára Bábu, our able and experienced native minister. With him Mr. Ashton gladly utilises the opportunity this slow and otherwise rather wearisome journey gives of a long, quiet talk as to plans and schemes of work ; and Gopál Bábu, just through his theological course, who is looking forward with special interest to the end of our journey, as he knows that one chief object of our going is to see whether Bonggong will prove a suitable place for his first sphere of work.

We talk together of the country we are so rapidly passing through, its rice fields, from which the rice is now being cut, and the luxuriance of the vegetation which the damp heat of Bengal produces, so different from our drier North-West. But our chief interest is in our own evangelistic work in these parts, and in Goburdanga especially, for some years an out-station of our Society, which we are now nearing.

The train stops for a quarter of an hour at the station. There is just time for us to see the little mission-house and cottages for assistants ; so hurrying along the platform, round the end of the train, over the line, through grass and under trees, we come to a somewhat superior native house, containing two or three rooms. Just a hasty peep round, a word or two with the workers, and we have to hurry back to catch our train.

At last we reach our destination, Bonggong, rest for a while in the dák bungalow, and then, as the sun is getting low, turn out for the preaching in the bazaar. Can you picture the scene there ? The narrow little street of clean-looking thatched houses, in front of them the fruit or grain spread out for sale, and the fishseller at the corner of the street with a small crowd of bargainers round him. At this corner, on a raised mud step in front of a cottage, we take our stand, and, after singing a Bengali hymn with native tune, Tára Bábu begins to speak to those who crowd round. We can understand nothing, of course ; so we watch the people's faces. There are boys there, evidently just out of school, for they are carrying bundles of books with them ; men listening with pleased, quiet attention, and giving occasional nods of approval ; a few women on the outskirts ; beyond them others chattering and chaffing over goods brought for sale. The fishseller, squatting in front of his basket of living, jumping little black fish, soon finds himself surrounded by the listeners, and has to take up his goods, and go where he will have some chance of continuing his selling.

Then, to our surprise, after some more Bengali speaking, Mr. Ashton addresses the people for a few minutes in English. Can any of these understand *English* ? We are told afterwards that some fifteen or twenty could probably understand, chiefly those amongst the elder of the school boys. No one would, we scarcely think, dream of speaking in English at any open-air preaching in our Mirzapur district. The listening was quiet and attentive throughout, no objections being raised, except towards the end, by a Mohammedan, who sneeringly asked : " Who is Christ ? " He was soon answered.

At the end of the preaching, tracts are given away, and Gospels offered for sale, and then, as the sun is setting, we slowly saunter on a tour of inspection through the village. Curious eyes are cast upon us, and several, chiefly of the younger part of the population, follow us, forming a sort of escort. As we come back again across the little bridge of boats, over the river Isamutty, on the banks of which the town is placed, we meet a number of young men. These are the boarders at the school in the village, and are come to ask Mr. Ashton to give them " an English lecture," as they call it, next day in school. He would have been delighted to do this, but it is impossible, for the request comes simply from the boys, who have not obtained the consent of their master.

So we slowly walk along, the boys accompanying us, Mr.

Ashton talking to them as we go. Presently, as we get near the house, we see the seniors of our party exchanging confidential glances, and there is some private talk. Then Tára Báhu goes ahead and joins a man who looks as if he were on some special errand. Mr. Ashton lingers behind with the lads, walking slowly, as if to keep them back. What does it mean? That man ahead is a secret inquirer. He was at the meeting, though some of us did not know it, and now Tára Báhu has hurried on with him to the bungalow.

Meanwhile, the lads follow us even to the very door, and seem to want to come inside. Knowing the inquirer is in there, Mr. Ashton stops them in the verandah, and standing with his back to the wall, the boys forming a circle around him in the gathering darkness, speaks to them a few words of Christ, He who came into this dark world to give us Light. There was a short prayer, and the little impromptu meeting was over. Perhaps the boys had only come to hear the English, but they listened quietly and respectfully, and almost eagerly it seemed. The lads being dismissed, we went into the bungalow, and the inquirer was brought out from his hiding in the back bedroom. It was chiefly to see him that we had come all this way from Calcutta, and here we were face to face. His history is somewhat as follows:—One day when Tára Báhu was preaching in a village a mile or so from this place (Bonggong), a young man called him aside, and asked if he might speak to him quietly; then Tára Báhu learned that he and a few other young men of his village had been meeting together to read the Bible, and now he wished for him to come and explain to them some of their difficulties. This, at a suitable opportunity, Tára Báhu did, but news of it got wind in the village. The friends of the young men were very angry, and, to prevent the thing going any further, broke up the little band by sending them to different places, some a good distance away. And now this seems the only one of the number who perseveres in his search after Christian truth. In spite of the scoffs and opposition of those around him, he has still continued to study his Bible and learn what he can of Christianity, and now eagerly desires baptism. As he came into the room, rather hurriedly and nervously, and took his seat next to Mr. Ashton, we had a good look at him. He seemed to us an ordinary rough villager, a coarse country-made cloth thrown carelessly round him, his hair shaggy and untidy, his manner rather excited and restless. Evidently this interview with the missionary sahib meant a good deal to him.

Mr. Ashton began by asking him what had led him first to think of Christianity, and, in quick, nervous, jerky sentences, he told how he had been "a great sinner," and how, becoming very miserable and dissatisfied with himself, he had sought rest of mind in his own Hindu religion, but got no comfort from that source—his priests could give him no real help. So wretched had he become that he felt

tempted sometimes to commit suicide. At last he turned to the Christian religion to see if there was comfort for him there, and in the Bible he began to find what he wanted. But he felt he knew very little, and wished to learn more. Could he come to Calcutta and get some work there, and live near the missionaries, and get daily instruction from them? He wanted, if possible, by the excuse of work in Calcutta, to bring his wife and children into the chance of hearing the truth. At present, at the very mention of the name of Christ, his wife flew into a passion. If he became a Christian, and she was left behind in the village and not properly cared for, he was afraid she might fall into an evil way of life.

After a little Bible reading, we all knelt down for a few words of prayer together, during which came a knock at the door, and a cough was heard in the verandah. Was this another Nicodemus come by night?—we had been rather expecting one. When prayer was over, our inquirer slipped into the bedroom, and, opening our door, we stared out into the darkness; but there was neither sight nor sound of anyone. The hoped-for Nicodemus was not; perhaps he had lost courage and fled.

We then parted for the night, arranging to meet again next morning. Sure enough, after our early breakfast, our friend came again and joined in our reading and prayer. Then his manner was more quiet, and his earnestness came out the more markedly. We were all very pleased with him. It was arranged that after his harvesting is over (for he is a farmer in a small way), he should come up to Calcutta and live for a while among the Christians, seeing their ways, and where he could be watched and further tested, and receive daily Christian instruction.

That morning we took a further walk round the village ("like the Israelites round the heathen Jericho," as Gopál Báhu remarked), through the green lanes, past the little hut-houses hidden away in among the trees and thick undergrowth, and thus were better able to judge of the size of the place—not so apparent at first sight. All was beautiful enough; but I daresay malaria lurks amongst the beauty, especially in the rainy season.

The slow, wearisome railway journey again brought us back to Calcutta. We felt we had had a very enjoyable visit, and a real missionary time.

THE Berlin Missionary Society is engaged in six sections in South and East Africa, and at the various stations has gathered 11,456 communicants. A missionary stationed at Königsherg writes: "Twenty-five years ago the number of baptized heathen in Natal was 2,000 and now it is 8,000. And the Boers, who formerly looked coldly on, now regard the Mission with favour."



THE Society for the Diffusion of Christian and General Knowledge among the Chinese has been established for the purpose of reaching the educated and higher classes of China. It has two monthly magazines in Chinese—one religious and one general. Lately twenty missionaries in China, belonging to various missions in Europe and America, have promised to write short treatises on subjects which they feel meet the needs of the times. Others, residing in different provinces of the Empire, have promised to help in the distribution of these, especially at the examination centres, where the future rulers and leaders of China meet periodically. There are about ten such centres in each province, and each centre gathers the leading men of about ten counties. Others have pledged themselves to raise funds among their friends for the free distribution of such works among them. Anyone wishing to defray the expense of a systematic distribution of this Society's literature in any one of these examination centres can do so by contributing £20 per annum. This will reach the leaders of thought and influence in ten counties. Contributions will be gladly received by A. G. Denholm Young, Esq., 176, St. Vincent Street, Glasgow.

THE death of King George Tubou of Tonga, whilst scarcely a surprise, considering his advanced age—he being, as is generally supposed, a centenarian—will be received with feelings of sorrowful regret by Wesleyan Methodists throughout Great Britain. Fifty years ago, the name of King George was familiar as household words on missionary platforms, where his remarkable conversion, his burning zeal, and unwavering religious principle made him a hero. As a young chief, he is reputed to have led the attack on the ill-fated French whaler, *Port-au-Prince*, whose crew, in 1806, with one exception, was mercilessly massacred. It is that occurrence which, among his own people, fixed his age. Wesleyan missionaries visited Tonga in 1830, and, during a remarkable religious movement which swept over the entire group of islands, King George and the Queen renounced heathenism, and became closely identified with Wesleyan Methodism. His first step was to liberate all his slaves. Thence he proceeded to build chapels, to preach the Gospel, and in various ways showed the genuineness of his conversion. For more than half a century he was the bulwark of Methodism in the Friendly Islands. His strong will and tenacity of purpose, together with his administrative ability, led to his becoming recognised as King of the whole of that group of islands in the West Pacific, where at length he established a sort of Constitution, with Parliamentary Government and direct representation, which, on the whole, has worked well. The persecution of the Tongan Wesleyans, ten or twelve years ago, is now a matter of

history, and was mainly owing to the paramount influence which Shirley Baker—a former Wesleyan minister—acquired over him. But all that came to an end some four years ago, and of late the deceased King, in many ways, showed his old attachment to Methodism.

THE Church Missionary Society has received a telegraphic announcement of the sudden death, on January 12th, of the Right Rev. John Horden, D.D., Bishop of Moosonee, which presumably took place at Moose Factory, whence the intelligence must have been conveyed by foot-messenger to Muttawa, the nearest telegraph station. Mr. Horden went out in 1851 to Moose Fort, on Hudson's Bay, as a pioneer missionary, and was consecrated first Bishop of Moosonee on December 15th, 1872. His abundant and patient labours have been crowned with marked success, the whole of the Indian population of the Moose district being now nominally Christian. It is believed that the Bishop had just completed the revision of his translation of the whole Bible into Cree, into which language he had also translated the Prayer Book and several works. His widow and family were expecting his speedy return home when he had carried out his purpose of resigning his see, after a missionary career of forty-two years. The Bishop was sixty-five years of age.

MEDICAL PRAYER UNION.—This Union has for its object the promotion of spiritual life and Christian work among the students and members of the medical profession. It consists of two sections—a Junior for students, with branches at the various medical schools, and a Senior, for qualified medical men. Conferences and special meetings are held; also meetings of the various branches devoted to the study of the Scriptures, prayer, and evangelistic effort among the students. Branches are at work at St. Bartholomew's, Charing Cross, Guy's, London, Middlesex, St. Thomas's, and University College. The year 1891-2 was fraught with success, and growing interest is being evinced in the Union and its work. Most of the branches in existence at the London medical schools have now the means of holding their weekly or fortnightly meetings within the hospital walls. Many of the branches have thus had a fresh stimulus, and consequently have increased in strength and numbers. The St. Bartholomew's Hospital Medical Missionary Society publish a magazine of medical missionary news of their own.

IN a recent letter from Uganda, the Rev. G. K. Baskerville, of the Church Missionary Society, gives a striking instance of the eagerness of the Waganda to purchase Scripture portions. Some boxes of books arrived, and, during the sale, so tremendous was the crush of those anxious to purchase that Mr. Baskerville was obliged to barricade his house and sell from the window. All the copies of St. Matthew's Gospel were sold in ten minutes. Prayer-books, reading-books, &c., were all disposed of, and more than a thousand people were waiting about, "mad to buy a book."

THE LATE SIR CHARLES WATHEN, J.P.—While taking part in the meeting of the Town Council of Bristol, Sir Charles

Wathen suddenly expired on the 14th of February. He was a very true and generous friend of the Baptist Missionary Society. When, in 1877, Stanley emerged on the West Coast of Africa and reported his voyage down the Congo River, the Society felt at once that its long desire to reach the interior of the continent would be practicable if they made the Congo the line of their movement. Sir Charles—then Mr. Wathen—read with interest the appeal for £500 for preliminary explorations, and wrote the secretary offering to find that sum. Later, in 1879, he offered £700—being one-half the passage and outfit of twelve new missionaries, eight for India and four for China—if the Committee would undertake to send out these much-needed reinforcements. The other £700 was forthcoming. The Committee gladly accepted the challenge, and the brethren were sent forth. Later, in 1883, when, on the report of their brethren, Richard and Jones, of the great success which had attended the first ten years of labour in Shantung, the Committee came to the conclusion that they should endeavour to add fourteen new men to their staff in China, the boldness of the proposal awakened deep interest in Mr. Wathen's mind. He generously undertook to find one-half of the sum required for their passage and outfit—other Bristol friends undertaking the other half—£2,100 in all, provided the Committee would send the men. How these men were sent, the splendid work done by some of them in the famine of 1888, and the great blessing God has given to their labours, are in the memory of all. His last large gift was that of an iron school-building for one hundred and twenty boys for the Congo, which has just been despatched there. He was six times Mayor of Bristol, and was knighted for his services to the city in 1888. He was a man of very remarkable energy of character, of great fearlessness and thoroughness, so that what he did he did with his might. The city has had no public man of late years whose services were more ungrudgingly given or more highly valued. His generosity was princely.—*Baptist Herald*.

ONE of the most recent undertakings of the Rhenish Society is a mission among the Ovambos, who live to the north of Herrero-land. Having built a house for themselves and made some impression on the people, the two missionaries went down to the Cape to meet their brides on their arrival from Germany. The journey there and back necessarily involved much time, and they feared that in their absence the dwelling might be destroyed, and the whole work might have to be begun afresh. To their great astonishment and delight they not only found their house as they had left it, but they were also most heartily welcomed by the chiefs and their people. During the first days after their arrival their reception room was full from morning to night, and numbers of men lay on the ground outside. The European ladies were naturally regarded with much curiosity, being the first white women ever seen in the land. In addition to the station at Ondjiva, preparations have been made to found another at Omupanda. Here also the arrival of the missionary was welcomed, and it was noticed that at the services many women were present.

THE village of Depok, in Java, has a singular history. It lies

on the railway between Batavia, the capital of the island, and Buitenzorg, the residence of the Dutch Governor-General. It forms an inland Christian community. A Dutch official settled there in 1705, and secured possession of considerable territory. At his death, in 1724, he left all his lands to his native servants and slaves—120 to 150 in number—on condition of their all becoming Christians within two years. The change of religion of course took place, and the descendants of these people, now 500 in number, are the present masters of Depok. They allow some 3,000 Mohammedans to live on their land, on payment of a tax to the general fund of the village. The whole place is spoken of as presenting almost the neatness of a Dutch village. On the road from the station stands, prettily situated amid trees, a seminary for the training of native evangelists. It was opened in 1878, and the first four pupils were Dyaks from Borneo. The training lasts four years, and the number of pupils is over thirty. Bookbinding is taught, and work is done in house and garden, so seeking to break down the notion so common in that part of the world, that all manual labour should be done by subordinates. As many as seventy-one pupils have passed through the institution, and the majority have proved themselves good workers. Some, after serving as helpers and evangelists, have gone to the higher seminary at Pantjur-na-pitu, in Sumatra, and there have been ordained as missionaries. The nationalities represented at Depok Seminary are various. Thus, of the 71 pupils who have passed through it, 28 were Battaks from Sumatra, 10 Dyaks from Borneo, 9 Sangirese, 8 Alfoors from Almaheira, 8 Javanese, 7 Sundanese from West Java, and 1 from Depok. Since 1891, there have been 2 Papuans from Dutch New Guinea. Malay is the language used, and, in spite of the differences of race, a brotherly spirit prevails.

THE Congo Balolo Mission has sustained further losses through the death of William John Scamell, at Bongandanga, on Saturday, October 29th 1892, a d of Mrs. Todd, at Lukunga on November 30th, 1892. The latter lady had been on the Congo for over five years, first as a unmarried lady missionary, then as the wife of Mr. James Todd; but Mr. Scamell had only been in Lololana a little more than a year. In recent years, the Dark Continent has made great demands upon the churches, alike for consecration, for patience, for money, and for precious life. May we not begin to hope, however, that "the night" is now "far spent," and that "the day is at hand"?

FROM the *Free Church Monthly* we learn that there are at least seven organised Chinese churches in the United States—five in California and two in Oregon. San Francisco, as might be expected, is the locality in which the most of them are to be found. One, with eighty-two members, is maintained by the Presbyterians; another by the Baptists, with fifty-six members; and a third in connection with the Methodist Episcopal Church, with sixty-five members. "There is every encouragement," we are told, "to Christian labour among these people. The proportion converted is much larger than among most other classes of immigrants, and, when converted, they become very liberal contributors to the work of the church."

MR. EUGENE STOCK, describing, in the *Gleaner*, his last days in Australasia with Mr. Stewart, mentions one meeting of peculiar interest at Prahran, a suburb of Melbourne. Three hundred "Gleaners" were present to bid the deputation farewell. At Prahran they like Sankey's hymns, and the singing of "Bringing in the sheaves," &c., was something to be remembered. The incumbent had been reading Mr. Jackson's narrative of the journey of Mr. Horsburgh's party into inland China, in which it is stated that when that party, on their journey, sang the above-mentioned hymn, they changed its chorus to

"We shall come rejoicing,
Bringing in *Chinese*,"

and he suggested that this reading should be adopted for the occasion to show the special interest of the Melbourne Gleaners in Mr. Stewart's work in China. "I need not say," adds Mr. Stock, "that the hymn was sung thus with great gusto."

THE Moluccas, or Spice Islands, are included in the great group of islands which, stretching eastward from the southernmost point of the Malay peninsula, constitute a sort of broken chain connecting India and Australia. Some of the larger islands, such as Borneo and New Guinea, are well known. But, probably, the names of the principal Spice Islands are unfamiliar to our readers, and we do not propose to offer a lesson in geography on this volcanic region, for such it undoubtedly is. Most of the islands have, for long years, been subject to the Dutch, and have proved a source of great wealth. Cloves and nutmegs are grown to an enormous extent. In the smaller islands the people are Malays, the aborigines having been rooted out; but, in Almaheira or Gilolo are to be found, living in the inland regions, a large number of Alfuros, or Alfoers, as the Dutch call them. At an early period in the history of Dutch rule, some efforts were made to spread a knowledge of Christian truth, but they were viewed with disfavour by the authorities, and, in 1667, the Governor-General entered into an agreement with the rulers of two of the islands that any native who should become a Christian should be severely punished. More liberal sentiments prevail at the present day, and the preachers and evangelists labouring here and there meet with no hindrance from the Government. But though there is freedom, the Gospel does not make much progress. It was in 1865 that the attention of the Utrecht Missionary Society was directed to Almaheira. They were assured that the Alfuros were a numerous and good-natured folk, and were desirous of having a missionary amongst them. Indeed, an Alfuro, who had worked as a builder for a missionary in Dutch New Guinea, and who had seen how fruitless his labours were, said that, if messengers of Christ were sent to his people in Almaheira, it would be different. Three missionaries were accordingly despatched thither. At first they worked very much with their hands, in order to uproot, if possible, the notion that manual labour was degrading. But, about 1871, there came such an awakening that all their time was taken up with spiritual work. This movement lasted for four months, but then came to an end through the persecution set on foot by the Sultan of Teinote, to whose district Almaheira belongs. Missionaries are still at work there, but they see but little result. One of them has a

congregation of 130 souls. He has taught them to labour with their own hands, and he does much towards securing support for himself by the cultivation of his land; but *he is convinced that none of the missions in the Dutch East Indies will ever be self-supporting.*

THE Jesuits who, in the sixteenth and seventeenth centuries, played so great a part in China, felt themselves under no obligation to offer the Scriptures to the Chinese. In a letter to a high Chinese official, Father Ricci excuses himself on the ground that he had not found time to translate the Scriptures. On the other hand, he had translated Euclid and other mathematical works, and so secured for himself a distinguished position in China. When the Romish missionaries were accused of political intrigues, the high State official, Seu Kwange Kc, who had become a Christian, defended them, and proposed that they should translate the holy books of the Christians to enable the Chinese to go to the very source of the new doctrine; but nothing in that direction seems to have been done. Certain portions of Scripture were rendered in a good, easy, literary style. The Portuguese Father Diaz translated the portions of the Gospel for Sundays and holy days, and added instructive explanations. This work, in eight volumes, has been republished by the Catholics, and is esteemed by us Protestants. In fact, the Catholics in the sixteenth and seventeenth centuries did much good work, which might be well utilised by us. It is an injustice to regard everything which Catholics have done as wood, hay, and stubble.

In the year 1660, a member of the College of Astronomy again raised the complaint that the Jesuits were not honourable, inasmuch as they withheld from the Chinese the sources of their teaching. Ricci and others, he said, had suppressed many parts of the Holy Scriptures. Thereupon the question of Bible translation was once more earnestly taken up. Priest Le Conte speaks of a plan which the missionaries of the seventeenth century had projected for presenting the whole Bible in Chinese. In a letter to P^{re} de la Chaise, confessor to Louis XIV., Le Conte writes:—"Papal permission has been given for the translation of the Missal, and for undertaking a close rendering of the Bible. The Missal is now finished; but, as regards the Bible, there are grave reasons against entering on that undertaking and giving full publicity to a Chinese translation, especially as the edifying portions of the New Testament, accompanied with notes, are already in the hands of the Christian Chinese."

Still, a Catholic version of the Bible in Chinese must exist somewhere, for an Italian traveller, visiting Peking in 1696, reports as follows:—"The European missionaries feel themselves bound to enlighten the Chinese, that the latter may not be able to say they have been led behind the light and yet the sources of our religion have been kept from them. The missionaries have translated the works of St. Thomas and the Bible." And, in fact, there appear to exist several Catholic versions, but only in manuscript! A member of the East India Company procured a copy in Canton in 1739. This work, now in the British Museum, contains a Gospel harmony and St. Paul's Epistles.

But, up to the present day, it is the policy of the Romish

Church to withhold the Bible from the people. When some of us Protestant missionaries, at the time of the General Conference in 1890, visited the headquarters of the Chinese mission belonging to the Romish Church at Seu Ka Wai, near Shanghai, the priests manifested deep interest in the Bible question, and pointed triumphantly to the opinion expressed by many Protestant missionaries that the Bible should not be circulated without explanation, and that even then great care should be taken in circulating it. The animated discussion at the Conference respecting the issue of the Bible with or without notes was regarded by the Catholics as of great significance. In the course of that memorable debate, the wish was expressed that only missionaries of ten years' standing should vote on the question as to whether colportage, as carried on by the British and Foreign Bible Society, did more harm than good. No vote was taken, but it was clear that most of the missionaries had no faith in the magical effect of a vast system of circulating the Scriptures. If the Romanists held back from Bible-distribution only on that ground, there would not be very much to say against them; but it is on quite other grounds than this that the Catholic—and especially the Jesuit—missionaries have refrained from engaging in this branch of mission-work. But that, from the outset, the Protestant mission has sought to render the sources of our religion accessible to the Chinese has placed our work before the minds of thoughtful Chinese in a totally different light to the policy pursued by the Jesuit missionaries. —Translated from "Die Bibel in China," by Missionary Schaub.



PERSONAL ITEMS.

CHINA.—In December the Rev. C. G. Sparham paid a visit to Ying-shan. All day long during his stay people kept coming in to hear the Gospel, and at times the room he occupied was crowded. The feeling in the city is friendly. At one market town through which he passed, some twenty miles before reaching Ying-shan, he met with very rough treatment, but the district magistrate subsequently issued a proclamation that will, we trust, prevent this sort of thing happening again.—The annual meeting of the Central China Religious Tract Society was held on January 6th. The Secretary reported that for the third time in its history the circulation had exceeded one million books, tracts, and calendars.—Mr. Terrell and Dr. Walton left Hankow for Hiau Kan, on January 24th. "No sooner had they started," writes Dr. Griffith John, "than rain and snow began to descend, and to-day (the 26th) has been one of the most bitterly cold days I have known in China. Wherever our friends are they have not been able to move a step to-day. Fortunately they are travelling by boat and can manage to keep themselves warm by burying themselves in their Chinese beddings. This I

have had to do more than once in China, in order to fight the cold."—Mrs. Wilson proposed to leave Shanghai for England on February 5th. The medical men at Hankow have given the Rev. J. W. Wilson permission to return to Chung King for at least another eighteen months. "This is good news to me," he says, "and as soon as Mrs. Wilson sails, I shall turn my face westward with a glad heart again. God has some good purpose in shutting us up to the present arrangement, and we shall understand the reason by and by. It grieves my wife very much that she has had to leave the Chung King women so soon. I wish you (the Foreign Secretary) could have seen what I saw on the bank of the river the morning we left Chung King. Some fifteen or twenty women braved the rawness of a December morning, and came down to the boat to say 'Good-bye!' The distress of most of them on parting from my wife was really very painful. I think I may say that Mrs. Wilson's influence upon the females who have been in the habit of coming about us will last. Several of them are anxious to join the church, and I hope to admit some when I return. I know that my wife loves them very much, and in a hundred little ways they have shown how much they love her." Altogether the outlook was very hopeful when our friends left Chung King. Two or three men were anxious to be baptized as well as the women referred to.—Though the past year has been very trying at Chung King, and Dr. Davenport has been called to attend many foreign patients, his own health has kept well through all. Sometimes he has had to care for three French priests, who have no doctor of their own, at one time, as they have preferred him to attend them, and in recognition of his kindness they have made a contribution to the Dispensary Fund. In addition to the departure of Mr. and Mrs. Wilson, three members of the American Mission, four China Inland missionaries, and one gentleman in the Customs service have had to leave Chung King within six months, besides the loss of a missionary doctor by death. Mrs. Davenport still continues far from well; the heavy, dull, stagnant atmosphere of Chung King tries her very much.

INDIA.—In writing of the sudden death of a young Christian at Calcutta (the only son of Babu B. M. Bose), who was converted while attending the Bhowanipur Institution, the Rev. W. R. Le Quesne says: "I never feel so deeply as at the time of death what a priceless blessing Christianity brings. No one could ask what profit it is to these people who had the opportunity of witnessing, as we missionaries so often have, the contrast between the strong resignation and hope struggling with sorrow of the Christian, with the utter hopelessness or the loud despairing wail of the Hindu or the Mohammedan."—It is proposed to raise some suitable memorial to the late Rev. J. H. Budden, who, for nearly fifty years, worked as a missionary in India, and was "the pioneer missionary of Kumaon." He spent the best part of his life—forty years—in Almora, and eventually had the wish of his heart granted, of dying in the midst of those for whom he had lived. The educational work in the province of Kumaon was originated by him, and almost all the leading native officials in both Kumaon and Garhwal were for a long time his pupils. The benefits derived from his work and influence

are still widely felt and gladly acknowledged. The Leper Asylum, and the handsome school building, now called the Ramsay College, are visible monuments of his work at Almora. It has been determined to build a memorial church for the use of the native Christians. Subscriptions can be paid to the manager of the Delhi and London Bank, 123, Bishopsgate Street, E.C.—The marriage of the Rev. A. L. Allan and Miss Duthie was made the occasion of much rejoicing by the natives at Nagercoil, no European wedding ever having taken place in the church before. Quite two thousand persons were present within the church, and crowds stood outside, testifying their joy by numerous decorations, as well as by substantial presents and the flowers they showered upon the happy pair.—Dr. and Mrs. Fells met with a warm reception on arrival at Colachel, undergoing also a triumphant march into Neyoor headed by a band, some of the performers in which struggled to produce the familiar strains of "We won't go home till morning," whilst others played independent airs. The market was being held at Neyoor, so they entered the town through densely-lined streets. Some of the houses had been decorated and arches had been erected. In the evening a meeting was held in the chapel, and the day ended with a torchlight procession and a grand display of fireworks.

AFRICA.—Last month we briefly recorded the death of Mrs. Kolbe at Cape Town. Since then the Rev. F. W. Kolbe has written the following affectionate tribute:—"The path of the dear departed one was rather rough and full of trials. The first three years of our married life we spent in Damaraland, at that time an altogether wild and barbarous country, distracted by constant wars and rumours of wars. In 1850 our station was attacked and plundered by Jonker Africaner's band of warriors, and we were blocked up in a small room for about six hours, not knowing what they intended to do to us; but my wife remained perfectly calm; her strength was in quietness and confidence. Later on in the Colony, first at George, and then for nearly twenty years at the Paarl, the care for a numerous family did not prevent her from quietly working amongst the people in visiting, conducting women's prayer-meetings, &c. But it was especially by her bright example, by her consistent Christian walk in truth and godliness, that she helped her husband in the work of the Mission. She was very much respected and beloved by the people. And no missionary's wife could have been more hospitable than she was. The mission-house at the Paarl was for a long time, before the railway was built, quite a free hotel to Christian friends, especially to missionary families. It was sometimes a marvel to me to see how she managed to accommodate such a number of guests. And, after all the work and fatigue of the day, she would often sit down at night and write letters, which deserved the same compliment Dr. Moffat once, in my hearing, paid to the letters of her late father, the Rev. W. Elliott, 'They were always so rich.'"—We learnt by cable from Mozambique on March 6th, with deep regret, of the death of Mrs. Mather (née Henrietta Sarah Mawson, daughter of Mr. Henry Mawson, of Forest Gate), wife of Dr. C. B. Mather, of the Lake Tanganyika Mission, on December 18th. This sad bereavement will be a

terrible blow to the husband and a great loss to the Mission. Mrs. Mather seemed to possess so much of the spirit of the true missionary, and much individuality of character, and had looked forward with great hope to helping her husband in his work of healing. The news reached the Mission House on the morning of the monthly prayer-meeting, and, at that gathering, earnest prayers were offered for the relatives of the deceased lady.

SOUTH SEAS.—The Rev. W. E. and Mrs. Goward returned to Apia from their North-West-out-station voyage on January 22nd, after eighty-eight days' absence.

WEST INDIES.—The Rev. J. L. Green, of Demerara, has just sent a substantial offering to the Society's funds, "for any purpose of the Society's work which most needs it," as an acknowledgment of God's goodness in permitting him to attain his sixtieth birthday. We are glad to say that Mr. Green was in good health when he wrote.

ANNOUNCEMENTS.

ARRIVALS IN ENGLAND.

THE REV. J. KNOWLES and MRS. KNOWLES, from PAREYCHALEY, Travancore, South India, per steamer *Goorkha* to Naples, thence overland, March 8th.

MRS. W. G. BROCKWAY and two children, from BERHAMPUR, North India, per steamer *Victoria*, at Plymouth, March 17th.

DEATHS.

SWANN.—October 25th, at Niamkolo, Central Africa, Hector Lanclot, son of Mr. A. J. Swann, aged four months.

MATHER.—December 18th, at Niamkolo, Central Africa, Henrietta Sarah wife of C. B. Mather, L.R.C.P. and S. Edlin.

ORDINATION.

On the evening of Wednesday, March 15th, at Park Chapel, Camden Town, MR. EDWIN PRYCE JONES, of Hackney College, was ordained as a missionary to FARAFANGANA, Madagascar. The Rev. Joshua C. Harrison presided, Professor W. H. Bennett, M.A., read the Scriptures, and Professor George A. Christie, M.A., offered prayer. The Rev. George Cousins, the Society's Editorial Secretary, described the field of labour to which Mr. Jones has been appointed: the Rev. H. Coley asked the usual questions, to which satisfactory replies were given by the candidate. The Ordination Prayer was offered by Principal Cave, B.A., D.D., and the charge was delivered by the Rev. J. C. Harrison.

DESIGNATION SERVICE.

On the same evening, at Union Street Chapel, Brighton, valediction was given to the REV. W. C. WILLOUGHBY, who is about to proceed as a missionary of the Society to PALAPYE, Bechuanaland, South Africa. The Rev. W. Roberts, B.A., Chairman of the Board of Directors, presided; the Rev. R. Wardlaw Thompson, the Society's Foreign Secretary, described the field of labour. The Designation Prayer was offered by the Rev. J. B. Figgis, M.A. The Revs. A. Norris, W. J. Smith, A. D. Spong, W. C. Willoughby, and E. Storrow also took part in the service.

TO SUBSCRIBERS.

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All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c. should be addressed to the REV. GEORGE COUSINS, Editorial Secretary 14, Blomfield Street, London, E.C.

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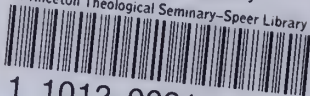


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